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*New York*

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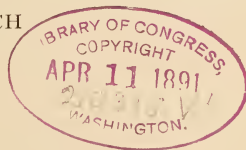


HISTORY  
OF  
CALVARY BAPTIST CHURCH  
NEW YORK

ROBERT S. MACARTHUR, D. D., PASTOR  
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ILLUSTRATED

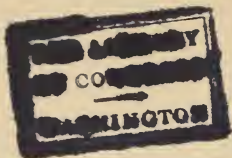
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NEW YORK  
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## *PREFACE.*

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It is important that histories of our churches be written and preserved for the information of coming generations, and also even for the present generation. Dates and events soon fade from the mind. As a church grows, its new members need to know the exact facts regarding its origin and earlier history. They cannot feel a warm interest in its present position and future growth unless they know something of its origin and subsequent life. In the early history of almost every church there are heroic struggles and brave endeavors, which ought to be known by those who afterward become members of the body.

It is important that the history be written also for the sake of other churches of the denomination in the city and in the Association. Each church is a part of a grander whole, and the interests of one church are the interests of all the churches. The successes of each are an inspiration for the labors of the entire sisterhood of churches. With the desire of doing justice to the former pastors and members of the Calvary Church, and of subserving all the interests of both church and denomination, this brief history has been prepared.

We have not named all who have labored in some

form as yoke-fellows in the common work. Some excellent workers, like the REV. JOSEPH WESTON, now pastor of a flourishing church in Ohio, have not been named in that list, their labors having been given especially to the Sunday-school or to some one department of the general work. Mr. Weston did admirable service both in the pastor's study and for the Sunday-school, until he left to complete his course of study in Rochester. He will be gratefully remembered in the years to come.

It is but fair to say that MR. E. SCOTT, the publisher and printer, has done his work with most painstaking care. It proved to be a much more difficult and costly undertaking than was at first supposed. It was no easy matter to get the facts which it was necessary to record; and the labor of accurately describing the interior of the house, with its decorations, its symbols and mottoes, was a much greater task than was anticipated.

The completed work is now offered to the members of the church and congregation, and to other friends, with the hope that it may contribute to the glory of our common Lord and Master, and to the advancement of His cause.



## Contents.

<i>Early History,</i>	-	-	-	-	7
<i>Rev. David Bellamy,</i>	-	-	-		11
“ <i>John Dowling,</i>	-	-	-	-	17
“ <i>A. D. Gillette,</i>	-	-	-	-	19
“ <i>R. J. W. Buckland,</i>	-	-	-	-	29
<i>Mr. Ebenezer Cauldwell,</i>	-	-	-		31
<i>Mr. Nathan Bishop,</i>	-	-	-	-	33
<i>Rev. Robert Stuart MacArthur,</i>	-	-	-		37
<i>The Church Edifice,</i>	-	-	-	-	45
<i>The Main Auditory,</i>	-	-	-	-	49
<i>Pulpit and Parapet Screen.</i>		-	-	-	
<i>The Organ,</i>	-	-	-	-	63
<i>The Chapel,</i>	-	-	-	-	65
<i>History of the Sunday-School,</i>	-	-	-	-	69
<i>Sketch of Robert Stuart MacArthur,</i>	-	-	-		85
<i>Dr. MacArthur's Yoke-Fellows,</i>	-	-	-		91
<i>General Notes,</i>	-	-	-	-	101
<i>The Present Condition of the Church,</i>		-			107



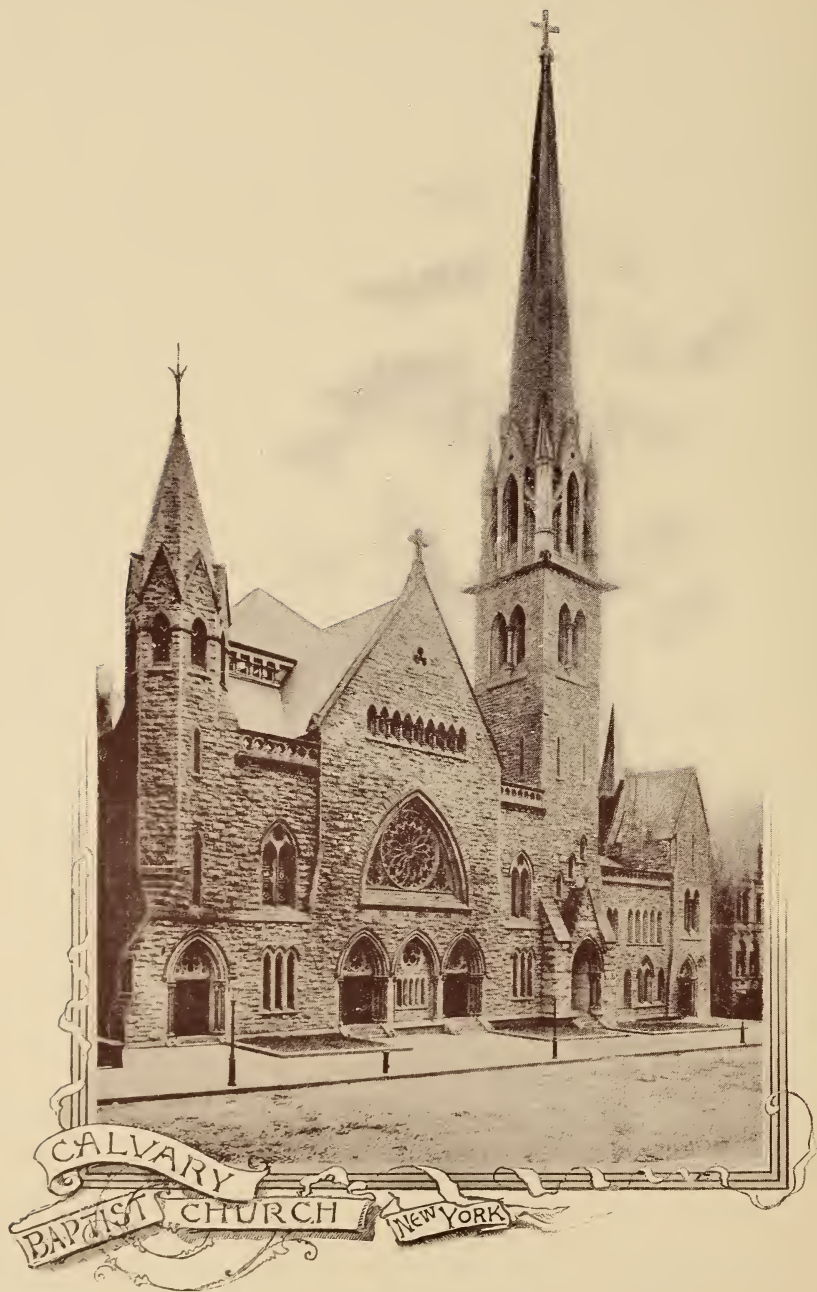
## *List of Illustrations.*

1. *Calvary Baptist Church, Exterior.*
2. *John Dowling.*
3. *Abraham D. Gillette.*
4. *Exterior Calvary Church, Twenty-third Street.*
5. *Interior Calvary Church, Twenty-third Street.*
6. *R. F. W. Buckland.*
7. *Ebenezer Cauldwell.*
8. *Nathan Bishop.*
9. *Robert Stuart MacArthur.*
10. *Catherine-wheel Window and Central Doors, Fifty-seventh Street.*
11. *Interior—Galleries, Ends of Organs, Side Walls, Ceiling, Lantern and Catherine-wheel Window.*
12. *Chancel—Lancet Windows, Trinity and Baptismal Tablets—North End.*
13. *Pulpit—Central Section.*
14. *East and West Ends of Pulpit Screen, with Arches and Medallions.*
15. *Complete View of North End.*
16. *West Wall of Chapel, with Lantern, South Wall and Gallery Rooms.*
17. *East Curved Wall and Ceiling of Chapel.*
18. *Chapel—Rear Gallery, Section of North Gallery, and Infant Class Rooms beneath.*
19. *William A. Cauldwell.*











## *THE CALVARY BAPTIST CHURCH.*

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**T**HE CALVARY BAPTIST CHURCH, New York, had a small and feeble beginning. Many of its constituent members, and its first pastor, were from the historic Stanton Street Church, from which the Fifth Avenue Church, New York City, also came out. In November, 1846, Rev. David Bellamy resigned the office of pastor of the Stanton Street Church, and action was immediately taken by some of his friends to organize another church. They called a meeting at No. 219 Wooster Street, on Wednesday evening, November 25th, 1846. The night was dark and stormy, and only ten persons were present. The meeting was adjourned to Friday evening of the same week, when it was held at No. 3 Third Street (now Grand). Fourteen persons were present, and an organization was effected, under the name of "The Hope Chapel Congregation." A committee was appointed to secure

the Coliseum, a public hall at No. 450 Broadway, for a place of worship. The same committee was instructed to invite the Rev. David Bellamy to preach for the new Society on the following Sunday. The committee were successful in both of these commissions, and Mr. Bellamy continued to preach in this place until after the church had become formally organized.

On Sunday, January 3d, 1847, a special meeting was held at the close of the evening service, and it was unanimously and heartily resolved to take immediate measures formally to organize as an independent Baptist Church. Among the leading men in the Society at that time were W. D. Salisbury, B. S. Squires, M. G. Lane, William E. Sibell, W. D. Manwaring, Henry Estwick, William Conklin, Abraham Fanning and John Fanning.

On Sunday, February 28th, the people were invited to tarry at the close of the evening service. Rev. Elisha Tucker, pastor of the Oliver Street Baptist Church, who was present by invitation, was elected chairman of the meeting. Rev. David Bellamy then presented the following resolutions :

“Believing the step we are about to take to be in accordance with the leadings of Divine Providence, and

influenced, we trust, by a desire to promote the interests of the Redeemer's Kingdom, in our own advancement in knowledge and holiness, and the salvation of sinners, and in the exercise of the Christian liberty assured us in the Gospel, we, whose names are hereunto attached, having been baptized on a profession of our faith in Christ, and having been regularly dismissed from the churches to which we respectively belong, do

*"Resolve, that herein and hereby, by the adoption of this resolution we constitute ourselves into an independent Baptist Church, by the name of 'The Hope Chapel Baptist Church, in the city of New York.'"*

This resolution having been adopted, Articles of Faith were appended, and one hundred and seven former members of the Stanton Street Church, and of other Baptist churches, subscribed their names. Being thus formally constituted a Baptist Church, an official call was extended to Rev. David Bellamy to become the pastor.

This call was duly accepted, and four weeks later, March 31st, a meeting was held at which it was resolved to invite a council for the purpose of obtaining recognition as a regular Baptist Church. This body, composed of delegates from the neighboring Baptist churches, met

at the First Baptist Church, on Broome Street, on April 22d, 1847.

After due examination of the Articles of Faith, the motion to receive the church into the fellowship of the Denomination was made by the distinguished Spencer H. Cone, D. D., at that time pastor of the First Church, and, accordingly, on the evening of the first Sunday in May, the public services of recognition were held in the Coliseum. Rev. James L. Hodge, D. D., pastor of the First Baptist Church, Brooklyn, preached the Sermon; the Prayer was offered by Rev. Mr. Dickerson; the Hand of Fellowship was given by Rev. Elisha Tucker; and the Address to the Church was made by Rev. C. G. Somers.



*Rev. David Bellamy.*

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THE REV. DAVID BELLAMY was born at Kingsbury, Washington County, N. Y., the 19th of May, 1806. He came from New England stock, the first American Bellamy being one of the original settlers of New Haven, Conn., and was known in its annals as "the schoolmaster." The Rev. Dr. Joseph Bellamy, whose writings, with those of Jonathan Edwards, did so much to give shape to New England theology, was his great-grandfather. His father was a business man, and left Connecticut to establish himself in New York State. David was the eldest of five brothers. His childhood and youth were spent in Kingsbury, surrounded by beautiful scenery, and in the enjoyment of ordinary advantages of early education. The alertness of his mind showed itself in his fondness for study and for reading.

The boy received his first religious impressions during the great revival of 1816, in which both his parents were also converted. The parents joined the Baptist Church

at that time; but the boy of ten years was thought by his elders to be too young for baptism, and was advised "to wait." The result of this discouragement to his warm nature was years of wandering, touched by wildness. Yet he always attributed to this boyhood conversion his real start in the religious life.

His father offered to each of his sons the choice between a college course and a business career. To his deep subsequent regret, David chose the latter. Upon leaving school, he devoted himself to business with energy. He married Miss Eliza Benedict, of Auburn, and soon after, in 1829, established a business in Chatauqua County. In 1830, however, he went through a new religious experience. The result of this awakening from his long back-slidden state was that he felt it his duty to devote the rest of his life to the Gospel ministry. So he left his business, and, with his wife, who had also been converted, he returned to his old home. Here, in the presence of the companions of his youth, they were both baptized, in August, 1831, by the Rev. Amos Stearns.

He was soon licensed and began to preach. In his circumstances he found a full college course impracticable; but the young man resolved that if hard study would yield him an equivalent for such a course, he would ob-

tain it. Vigorous health and his strong will enabled him to accomplish this, as well as to pursue the full course of reading and study required of the theological students of that day. All his life he continued a close student, and he made high scholarly attainments.

His first pastorate was at Skaneateles, Onondaga County. There he was ordained, January 11th, 1833. This was a new church, and his work was pioneering. His preaching was earnest, his pastoral labor enthusiastic. After two years of this kind of work, accompanied by severe application in his study, he was called to Manlius, in the same county, where he spent years of successful toil. After his resignation, May, 1839, some months were spent in rest and medical treatment, but without much result. During a visit in New York, he was induced by Dr. Spencer H. Cone to enter the work of the American and Foreign Bible Society in Western New York. In this work he regained his health, and soon felt strong enough to accept the cordial invitation of the Baptist Church in Ithaca. After fifteen months of successful labor in Ithaca, during which a powerful revival was experienced, he was unanimously called to the pastorate of the Stanton Street Church, of New York City.

When David Bellamy was installed as pastor of this church, in September of 1841, he was just entering the prime of his manhood. The aspect of things, however, in Stanton Street was forbidding, and would have caused a weaker man to be discouraged. The pastorate here was notably blessed in its spiritual power and in its material prosperity. Two large revivals followed each other in eighteen months, from which over two hundred were baptized. During the five years of the pastorate about four hundred and fifty were added to the membership. In the autumn of 1846 he resigned in order to lead a colony in the formation of Hope Chapel.

After three years of anxious labor in this field, he found his health again undermined, and he resigned to go into the country to rest, and recover from the nervous exhaustion which his overwork had produced. For two years he resided unemployed at Clyde, N. Y.

In the Spring of 1852, finding himself stronger, he settled as pastor in the neighboring town of Arcadia. After a short pastorate, he became pastor of the church in Mount Morris, N. Y., in 1854. The devoted companion of the first twenty years of his ministry had been taken from him; and at his entrance upon the Mount Morris pastorate he was married to Miss Lucy

Clarke Eells, of Manlius. While at Mount Morris his only child was born, Francis Bellamy, who is now pastor of the Bethany Baptist Church of Boston.

Mr. Bellamy's health had never fully recovered from the overwork of his New York charges; and in 1859 he again was obliged to relinquish his responsibility. But he could not rest long out of his loved employment, and with the first indications of gathering strength he accepted a call to the First Baptist Church of Rome, N. Y. Here he spent the last years of his life.

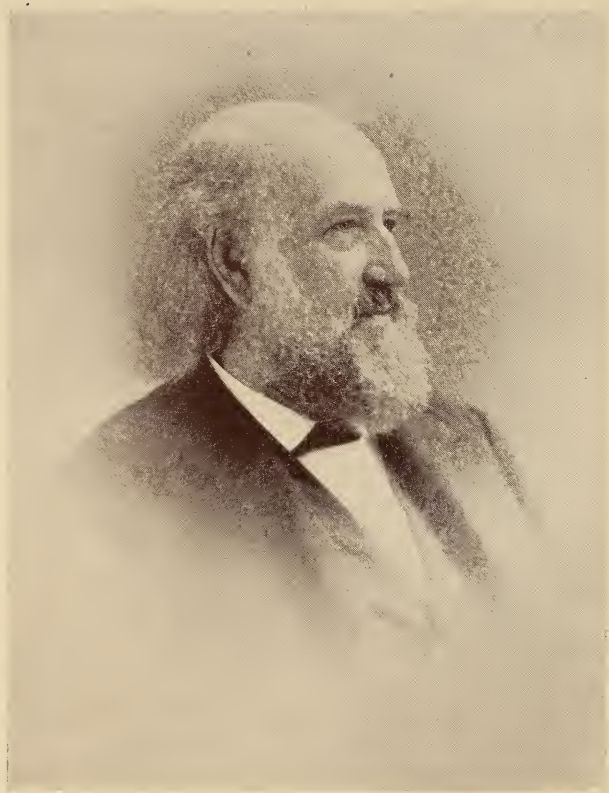
It is now a quarter of a century since his death; yet it is not an infrequent remark, "David Bellamy made the Bible more real and living than any other preacher I ever heard."

On the 1st of October, 1864, as he was returning from a funeral, he was stricken down with apoplexy and died in a few hours, still in his prime.










John Dowling.

*Rev. John Dowling, D.D.*

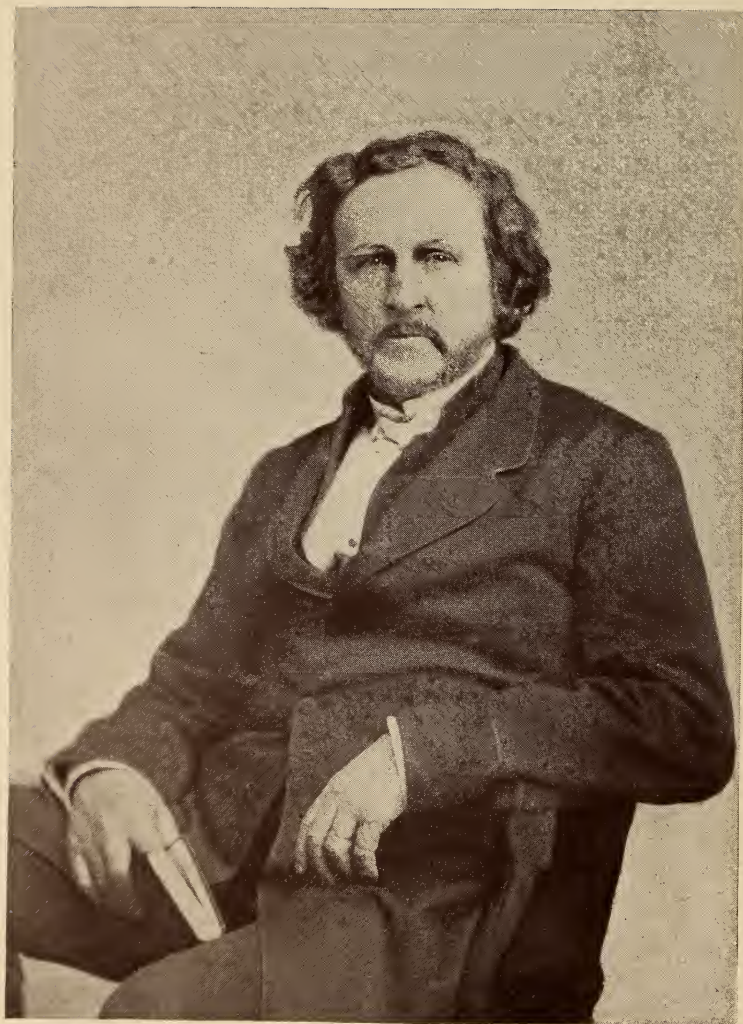
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N JANUARY 23<sup>D</sup>, 1850, Dr. Dowling assumed charge of the church, and resigned April 13<sup>th</sup>, 1852. Dr. Dowling was born at Pavensey, England, May 12<sup>th</sup>, 1807. His ancestors for generations were communicants in the Established Church of England. Having removed to London when quite young, he was brought into contact with new religious influences, and at the age of seventeen was converted and baptized into the fellowship of the Eagle Street Baptist Church. In early life he showed an intense eagerness for literary pursuits, and a rare aptitude in acquiring and imparting knowledge. While still young he was a successful teacher of the classics in two institutions in London. In 1832 he came to America, and soon after was settled as pastor of the Baptist Church in Catskill, where he was ordained. For a short time he resided in Newport, R. I. He was twice pastor of the Berean Church, on Bedford Street, his pastorate cover-

ing a period of twenty years. He served a church in Philadelphia, also the South Church, Newark, N. J., and the South Church of New York City. Although he labored but a short time as pastor of the Calvary Church, and no marked changes occurred during his ministry, yet he was held in high esteem by the people and warmly appreciated as a preacher. Dr. Dowling was not only an able sermonizer, but his published works show his ability as a thinker. His "History of Romanism" is an exhaustive production. Its publication excited wide interest, and nearly 30,000 copies have been sold. We have numerous other treatises from his pen, which show the range of their author's thought and the thoroughness of his investigation. Dr. Dowling was a man of warm impulses. He strongly endeared himself to his friends. To a prolific mind and a generous heart he united a character of high rectitude. He died at Middletown, N. Y., July, 1878.







*A. D. Gillette.*

*Rev. A. D. Gillette, D.D.*

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ON AUGUST 1ST, 1852, Rev. A. D. Gillette, D.D., was called. We would scarcely think now of holding a meeting on August 1st to call a pastor. In those days the more modern idea of closing churches and doing no religious work for three months in the year had not suggested itself. We have made great progress since. It was during his pastorate that the lots on Twenty-third Street were bought. It was difficult then to induce the people to vote to go so far up-town. Subsequent events justified the wisdom of Dr. Gillette and the brethren who worked with him. These lots were bought for a little less than \$18,000; they were sold in 1883 for \$225,000. It is matter for regret that our brethren did not buy a few more lots, although they found it sufficiently difficult to pay for those they did buy.

Great credit is due to Dr. Gillette, and two or three others, for the energy, sagacity and tact employed in bringing about this removal. Dr. Winter was especially

active in advocating the change. He used to come to church on horseback from his home on the Bloomingdale Road, and his horse, hitched to a tree or lamp-post, was afterward a familiar sight on Twenty-third Street, near the church, on Sunday mornings and evenings.

The erection of a church edifice was begun at once, and on the first Sunday in January, 1854, the people worshipped in the basement of this house. On the first Sunday in May, of the same year, the upper part of the house was occupied for the first time. The total cost of erecting and furnishing this house was less than \$55,000. Small, comparatively, as this sum must now seem, it was obtained only by the most strenuous exertions. In September of the same year the name was changed to the Calvary Baptist Church. This was a time of high hopes and great struggles. Few of us to-day can appreciate the burden which a few brethren carried in those days. At times it seemed as if they must sink under the load. From their own means—which were not large—they gave again and again to meet church debts. Sometimes they had to raise money on their notes to meet interest and other claims. The ladies in various societies took their share. Pastor and people worked heroically. They were enlarging the



*Calvary Church, Twenty-third Street.*





curtain of their tent and lengthening their cords at great sacrifices. At length our terrible Civil War came. Many young men went into the army. Prayer-meetings were broken up; there was not the heartiest sympathy between some of the older and some of the younger brethren. By heroic efforts, however, the current expenses were paid and the debt was considerably reduced. On December 22d, 1863, Dr. Gillette resigned. His pastorate of over eleven years was the crowning work of his useful life.

With his coming, new life and power were given to every sphere of church work. Soon the congregations overflowed Hope Chapel. The "up-town" idea was then as serious a matter of discussion as it has been in later days. The selection of the site on Twenty-third Street was due to his sagacity. Often has he told the writer of the discussions of those days, of his own anxious searching for lots, of his choice of these, and of the efforts to secure them. With the aid of his brother-in-law, Mr. George W. A. Jenkins, and the co-operation of other leaders in the church, the lots were secured and the house erected. The number of members was comparatively small, their means were quite limited, their burdens heavy and their achievements noble.



In all these protracted struggles, his patience, his tact, his practical judgment, were everywhere felt, guiding and inspiring the entire work. It was a great day for him and his people when the new house on Twenty-third Street was opened for worship. New families soon came in; social and financial strength was gained, and the hopes of years gradually matured into blessed results. Dr. Gillette was prominent in every good word and work. To this hour his work is appreciated heartily, his influence felt constantly, and his memory cherished tenderly. We loved, during all his life-time, to think and speak of him as "our senior pastor."

The clouds of battle darkened our national sky during the closing years of Dr. Gillette's ministry in the Calvary Church; but he was to go into still darker clouds at the nation's capital. In 1864 he became the pastor of the First Baptist Church in Washington, D. C. During the later years of the war, and the years immediately succeeding, Washington was the centre of tremendous activities and seriously conflicting opinions. Into this stormy sea, Dr. Gillette, by his knowledge and sympathy, was necessarily plunged. With President Lincoln, Edwin M. Stanton and other men at the centres of power, he maintained intimate personal relations. His counsels



*Interior Calvary Church, Twenty-third Street.*



were often sought in the critical junctures of our nation's life. Following the fight with Early at Fort Stevens, when he came before Washington, Dr. Gillette found work in going from hospital to hospital and from camp to camp among the wounded. He was often employed as chaplain of the Houses of Congress and of the Government Hospital for the Insane.

At the urgent request of President Johnson and Secretary Stanton, Dr. Gillette spent most of the time during the last few days of their lives with the conspirators who murdered President Lincoln; following out this same request, he officiated as chaplain at their execution. The case of Paine especially interested him; for his father's sake and his own soul's sake, the good Doctor gave him unremitting attention.

The excitements of those awful days told upon his health. In December, 1868, he broke down utterly before the close of a morning service. By the advice of his physicians he went abroad. While in London he enjoyed the intimate friendship of Mr. Spurgeon, Hon. and Rev. Baptist Noel, and other distinguished Baptists. Baptist Noel preceded him into the land of perpetual fellowship. The rest and change which this visit secured brought back health and vigor.

In the fall of 1870 he returned to America, and almost immediately he accepted the temporary charge of the Gethsemane Baptist Church, Brooklyn. He could not be idle; his whole soul was in the work of preaching; and in 1874 he became pastor of the Baptist Church at Sing Sing. With all the enthusiasm of early manhood he took hold of the work. His influence was felt in all the interests of education and Christianity in the village. He then became stated supply of the church at North New York, a young church just across the Harlem River. His advancing years were bright and beautiful; he was walking on the sunny side of the cross. He was growing old sweetly and happily. He loved his work; his preaching instructed the people, and they in turn co-operated heartily with him.

After his return from England his membership, together with that of his estimable wife, was resumed with the Calvary Church. Upon going to Sing Sing it was transferred to the church there. On their return to the city their letters were brought again to the old church. Never shall we forget the long and sunny visits had with the Doctor at that time. He spoke of his love for the old church, his desire that he might have a home there until he went to his home above, and that when that

time came he might be buried from the spot he loved so well. All happened as he hoped. In May, 1880, the Baptist national anniversaries were holding their sessions in Saratoga. Here he was stricken with apoplexy. All that filial affection and medical skill could do for him was done by his son, Dr. Walter R. Gillette, of this city. At Lake George, under the tender ministrations of his beloved wife, partial restoration came. The disease left the intellect intact, but the power to express ideas in appropriate words was gone, never to return. The attack returned regularly every month. He was, however, bright and cheerful; he still rejoiced in the sunshine of Christ's love; he still was interested in all the concerns of national and church life. But it was evident to near friends that the end was drawing near. On May 29th, 1882, a long cherished wish was gratified; he was able to be present at the laying of the corner-stone of the new Calvary Church on Fifty-seventh Street. On August 24th, 1882, he calmly fell asleep in his summer home on Lake George, aged seventy-five years. The end was peace; the long warfare was over; the endless victory begun; the cross was laid down, and the soldier of Christ was crowned more than conqueror.



“Mortals cried, a man is dead;  
Angels sang, a child is born.”

As a pastor he was devoted to his duties. His great tact and attractive social qualities made him a welcome visitor in every home. At the bedside of the sick and in the house of mourning he was gentle in manner, wise in counsel, and fervent in spirit. This was a marked element of his power. Dr. Gillette's heart was always young. This characteristic gave him troops of friends among young and old outside of his own churches, his own denomination, and the social circles in which he ordinarily moved. It is sometimes said that churches do not like old men. But churches always liked him; he was always full of the enthusiasm of youth, hope and love. He was not old. To young ministers especially was he a cordial friend. There is no jealousy so sad as that which some men, who are growing old, show toward the younger brethren who are coming on the stage of action. This feeling has embittered the lives of many otherwise noble men. It has been often “the last infirmity of noble minds.” Dr. Gillette was too large-hearted for this miserable feeling. For twelve years the relations of the present pastor with him had been most intimate. Together they stood by the dying and

the dead, and labored in many other ways. He always and everywhere was the true friend, the genuine brother, and the perfect Christian gentleman. Stately in figure, refined in face, and courtly in manner, he was a man to be observed among a thousand. His strictly clerical garb was eminently adapted to the whole style of the man. His life, in every circle in which he moved, was a constant benediction, a testimony to the grace of God, and a model to the younger men in the ministry.

His wish to be buried from the old church was, in the providence of God, gratified. Dying at Lake George, Thursday, August 24th, he was buried from this church on Monday, August 28th. Drs. Samson, Burlingham and Armitage, and Rev. Walter Scott, made appropriate addresses; and Drs. Everts and Deems offered the prayers, and the pastor presided and read the lessons. On Sunday morning, September 3d, the pastor preached a memorial discourse in the presence of a large and sympathetic audience. It is fitting that these facts be mentioned in this history which will be read by many whom he was instrumental in bringing into the kingdom of God. No words more appropriately express our tender memories of him and many others who once

filled the pews of the old church, than these from Dean Alford :

“Oh, then what raptured greetings  
On Canaan’s happy shore,  
What knitting severed friendships up,  
Where partings are no more!  
Then eyes with joy shall sparkle,  
That brimmed with tears of late,  
Orphans no longer fatherless,  
Nor widows desolate.”





*J. M. Buckland*

*Rev. R. J. W. Buckland, D.D.*

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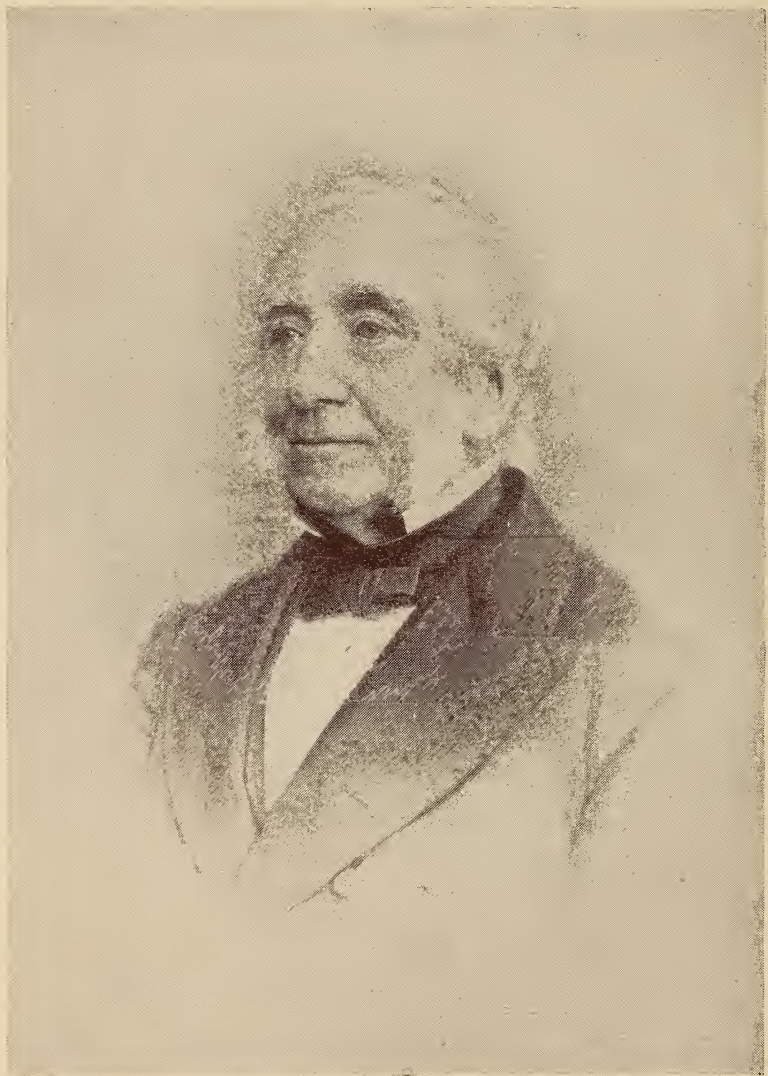
FOR nearly a year after Dr. Gillette's resignation the church was without a pastor. On November 1st, 1864, a call was extended to Rev. R. J. W. Buckland, D.D., who had preached as pulpit supply for about six months. He thus became Dr. Gillette's successor, and continued in this office until September 24th, 1869, when he resigned to accept the Chair of Church History in Rochester Theological Seminary. During the pastorate of Dr. Buckland, the balance of the debt was paid. This result was secured through the wise counsels, inspiring leadership, and generous example of Nathan Bishop, LL.D., Mr. Ebenezer Cauldwell, and others.

Dr. Buckland was born in Dearfield, N. Y., December 16th, 1829. He graduated from Union College in 1855. He was soon after ordained as pastor of the Olive Branch Baptist Church, on Madison Avenue, and after a year's service became pastor of the Baptist Church in



Sing Sing. He remained here from 1857 to 1864. Dr. Buckland was a rare scholar for a man of his years. He loved his books. He spent many hours poring over various volumes. He was not only a linguist, but he was a church historian and a student of natural history. He loved his microscope, and the world of wonders which it revealed. He gave much time to studying God's thoughts as written in flower and plant; and he found the traces of infinite wisdom in minute cell, in opening bud, and in blooming flower. He died all too soon for the cause of sacred learning. He just began to make his mark in his new position, when the painful sickness came, finally resulting in his death, which occurred in 1877, in the city of Rochester. Memorial services were held in the Calvary Church, in which Dr. Augustus H. Strong, of Rochester, Dr. Howard Crosby, of New York, and others, participated. Dr. Buckland was a student, rather than a pastor; a devoted scholar, rather than a popular preacher.





Edw. Langdon

*Mr. Ebenezer Cauldwell.*

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**M**R. CAULDWELL, of whom we have just spoken, was born in England, in 1791, but came to this country and city while but a youth. He was a man of wonderful clearness of thought, and of equal activity in business life. He joined the Calvary Church, March 1st, 1855, on his letter of dismissal from the historic Oliver Street Church. His coming was a great blessing to all the struggling interests of the Calvary Church. He brought with him a mature Christian character, a varied business experience, and much financial strength. His wisdom in the management of church finances was great, and his liberality was equally marked. His large subscription gave hope for the entire removal of the debt which had so long burdened the people. He generously seconded the efforts of Dr. Bishop, by making the largest single contribution toward this desirable end. Cheerful in disposition, constant in attendance, and fully instructed in Scripture, he was a

man of power in the prayer and conference meetings, and a leader in every relation in church life. He died June 19th, 1875, ripe in years, crowned with honors, and surrounded by a loving family.





*Nathaniel Bishop*



*Dr. Nathan Bishop, LL.D.*

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DR. BISHOP was for many years, by common consent, the leading layman of all denominations in the city of New York. By education, experience, character and personality, he was eminently fitted to be a leader either in a church, in a denomination, or in general Christian enterprises. He was born at Vernon, Oneida County, N. Y., in 1808. After many struggles in boyhood in securing an education, he entered Brown University, from which, in due time, he was graduated. The distinguished Dr. Wayland was at that time President of that honored seat of learning, and Dr. Wayland's influence upon Dr. Bishop was as marked as it was permanent and inspiring. For some time after his graduation he was a tutor in the University, and afterward he was one of the Fellows. He became later Superintendent of Schools in Providence, and later still, he occupied a similar position in the city of Boston. While performing the duties of this

position, Harvard College honored itself by honoring him with the degree of Doctor of Laws. Soon after, coming to New York City, the Governor of the State appointed him a member of the State Board of Charities, and President Grant made him a member of the United States Indian Commission. He also rendered excellent service for years as a member of the Board of the American Baptist Home Mission Society. He was also an influential member of the American Bible Society and a leader in our Baptist City Mission work, as well as in all other forms of benevolent work outside of our own denomination. He was recognized throughout the city by representatives of all denominations as a wise counselor, an able leader, and a benevolent giver. For two years he served the Baptist Home Mission Society as its Corresponding Secretary, bearing enormous burdens connected with its management, and doing all as a labor of love; and when he retired from the position, he paid the entire indebtedness of the Society, which then amounted to \$30,000. In all of these forms of benevolent work, he was nobly aided by Mrs. Bishop, who was the widow of another distinguished man, a man whose name will always be held in loving remembrance among Baptists and others, Garrett Noel Bleecker. She was

also the daughter of Mr. Ebenezer Cauldwell, to whom we have referred. The princely gifts of Dr. and Mrs. Bishop to all forms of Christian enterprise, and especially to the work of the Baptist denomination, entitle them to a high place in the lists of our wisest and most generous benefactors.

Dr. Bishop was a member of the Board of Trustees of the Calvary Church, and by his wise counsels, as well as by his liberal gifts, greatly aided the work of the church. His presence was a benediction as well as an inspiration, and his endorsement of any cause gave it almost certain assurance of immediate success. He died as he lived, thinking only of his Lord and how best he could promote His cause. Among the last acts of his life, was the signing of checks with trembling hand for the cause of Christ, that he might joyously go into His immediate presence and render an account of his stewardship. He died in the service of his Lord, and in the triumphs of the faith, at Saratoga Springs, August 7th, 1880. He was as unostentatious as he was earnest and consecrated. The city of New York has seldom known a nobler life, and the Baptist denomination mourned over his unexpected death as it had rejoiced in his noble life.







*R. S. MacArthur.*

*Rev. Robert Stuart MacArthur, D.D.*

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ON FEBRUARY 25TH, 1870, a call was extended to Robert Stuart MacArthur, then a student in the senior class of Rochester Theological Seminary, to become pastor when graduated from that institution. He accepted the call, and on May 15th, 1870, he commenced his official service. It was a bold venture for the church, and a brave undertaking for so young a man; but the subsequent history of both has justified the entire wisdom of the choice.

The Council called for his ordination met in the church, on Twenty-third Street, June 7th, 1870. It was composed of pastors and laymen from twenty-two churches—the two Associations had not at that time become one, as they now are. Dr. W. S. Mikels acted as moderator, and Dr. C. C. Norton as clerk. After an extended and clear statement by the candidate of his Christian experience, call to the ministry and views of Christian doctrine, the examination being eminently



satisfactory to the members of the Council, it was unanimously voted to approve his ordination, and accordingly the following order of service was observed on Thursday evening, June 16th. Devotional exercises by Rev. Christopher Rhodes, pastor Stanton Baptist Church, and Dr. J. R. Kendrick, pastor Tabernacle Baptist Church; sermon by Dr. J. F. Elder, pastor Madison Avenue Baptist Church; ordaining prayer by Rev. Christopher Rhodes; charge to the candidate by Dr. R. J. W. Buckland; hand of fellowship by Dr. A. D. Gillette; charge to the church by Dr. J. R. Kendrick, and benediction by the pastor. It was deeply interesting that two of the young pastor's predecessors should have taken part in the services of ordination. With the new pastor was initiated a new era of church life and of Christian work.

The membership of the church numbered at that time only two hundred and thirty-eight. The annual contributions of the congregation for benevolent objects amounted to \$4,752. The attendance at the services was small, and all the different agencies for church work were in a comparatively feeble condition. Although the new pastor was without experience, and direct from the exhausting work of the Seminary course, without rest, an immediate quickening and im-

provement were observable in all the departments of Christian activity. In five years the number of members had more than doubled, and the amount of the contributions for benevolence had increased more than sixfold. For the first ten years the average rate of increase was a net gain in membership of more than sixty-six per annum, and an average increase in the contributions of more than \$14,000 per annum. The total amount of the contributions for benevolent objects for the year 1880 were \$145,329, and the membership numbered nine hundred and five.

In June, 1883, the number of members was 1,125, and the amount contributed for benevolence for the thirteen years nearly one million of dollars. In March, 1882, \$71,000 was subscribed at one morning service for home and foreign missionary work. So large a collection was probably never before taken for missionary purposes in any church in America. It ought to be said, however, that this was the jubilee year in the history of the American Baptist Home Mission Society, and a special effort was made to secure a great thanksgiving offering. For the first thirteen years six hundred and sixty-eight persons had been baptized, and enough more added by letter, etc., to make the

net gain eight hundred and eighty-two. Five young men were ordained during the same period, and five members of the church sent out to work in the fields of Foreign Missions.

By this time it had become evident that the church would soon be forced to move further up-town. Twenty-third Street had become crowded with business places, and the property had become too valuable to be retained for the poor accommodation it afforded. Again the courage of the church was brought to a test. Brethren J. H. Deane and W. A. Cauldwell made an offer of a plot in Fifty-seventh Street, near Sixth Avenue, which they had purchased in anticipation of this requirement. It cost \$160,000, but was already worth much more. This location is a mile and a half above Twenty-third Street, and to many of the members it seemed to be quite too far away. It was advised by some that a compromise be made by securing a location in or near Thirty-fourth Street. A committee, composed of a majority opposed to moving so long a distance, was appointed to investigate the whole subject. In the report of this committee the site on Fifty-seventh Street was unanimously recommended, and the church adopted the report with only one dissenting voice. In a few minutes the sum of

\$93,000 was subscribed toward the erection of a suitable edifice, and the proceedings were stopped in order to give those "lawfully detained" an opportunity to have a share in the work. The committee of the Board of Trustees went to work at once, and the corner-stone of the new edifice was laid on May 29th, 1882, by Rev. Dr. MacArthur, assisted by Rev. A. K. Potter, D. D., of Springfield, Mass.; Rev. John Hall, D. D., pastor of the Fifth Avenue Presbyterian; Rev. John A. Broadus, D. D., President of the Southern Baptist Theological Seminary, Louisville, Ky.; Rev. Wm. M. Taylor, D. D., pastor of the Broadway Tabernacle Congregational Church; the venerable Dr. Gillette, former pastor; Rev. Edward Bright, D. D., editor of the *Examiner*; Mr. S. S. Constant, chairman of the Board of Trustees, and Mr. John H. Deane, chairman of the Building Committee. The corner-stone is in the southeast corner of the main tower, and is appropriately inscribed; beneath it is a box containing a copy of the records of the church, various books and papers relating to Baptist history, and several religious and secular newspapers of that date.

The chapel was opened for worship on Sunday, July 8th, 1883. Dr. MacArthur preached from Nehemiah x:

39: "We will not forsake the house of our God." The opening, although in summer, when many of the congregation were out of town, was most auspicious. The congregation was large and the people were full of hope. Worship was held in the old church on one Sunday, and in the chapel of the new church the next Sunday. Those who feared that the removal was a mistake, and that beginning in midsummer was hazardous, were glad to be rebuked for their want of faith and their errors of judgment. God gave His blessing even with the opening service. His presence and benediction marked every hour of this glad day.

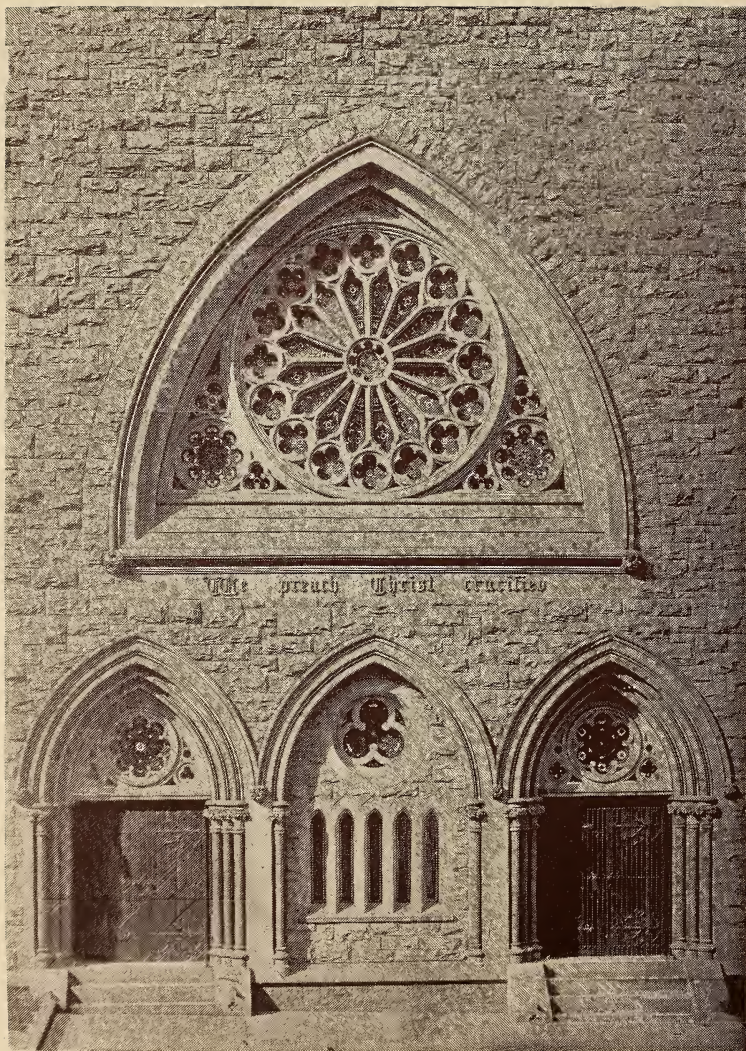
The first service of public worship was held in the main auditory on Sunday, December 23d, 1883; the pastor preaching from Joshua iv: 6: "What mean ye by these stones?" A balance of \$60,000 was subscribed within two weeks, and the special services of dedication were held on Sunday, February 3d, 1884. Dr. MacArthur was assisted in the morning services by Rev. J. B. Calvert and Rev. Norman Fox, D. D. The text of his sermon was II Chron. vi: 41: "Now, therefore, arise O Lord God, into thy resting-place," etc. Rev. Edward Bright, D. D., offered the dedicatory prayer. In the afternoon a service was held, consisting of Scripture

readings and other religious exercises, followed by a series of brief addresses from the following neighboring pastors; Dr. Howard Crosby, of the Fourth Avenue Presbyterian Church, Justin D. Fulton, D. D., of the Centennial Baptist Church, Brooklyn; W. S. Sabine, D. D., of the First Reformed Episcopal Church; C. S. Robinson, D. D., of the Memorial Presbyterian; Dr. O. H. Tiffany, of the Madison Avenue Methodist Episcopal Church; and J. F. Elder, D. D., of the Baptist Church of the Epiphany. In the evening the pastor was assisted by Dr. E. A. Reed, of the Madison Avenue Reformed Church; Dr. John Hall, of Fifth Avenue Presbyterian Church, preached on II Corinthians iv: 6: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." A noteworthy feature of this service, illustrating the spirit of the church and the pastor, was a collection, amounting to \$426, to aid the Baptist Church in Gothenburgh, Sweden.









*Catherine Wheel Window and Central Doors.*

## *The Church Edifice.*

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**I**T is situated on the north side of Fifty-seventh Street, between Sixth and Seventh Avenues. The site is one hundred and sixty feet front, by one hundred feet and five inches in depth, and its cost was \$160,000. The main building stands on the west side of the lot, and the chapel is in the eastern wing. The entire front of the edifice, including the chapel, is one hundred and forty-eight feet; the rear is one hundred and sixty feet, and the depth, one hundred feet, five inches. The material below the water table is Albion red sandstone; above it is Lockport stone, and is rock-faced.

This stone is hard and firm, almost equal to granite and is regarded as among the most desirable kinds of stone in use for a church building. The color is a light gray, and is warm and agreeable. The trimmings are of a similar color, and are from the quarries at Berea, Ohio. The style of architecture is the Early Decorated English Gothic, which flourished in England in the latter part

of the thirteenth century, and the early part of the fourteenth.

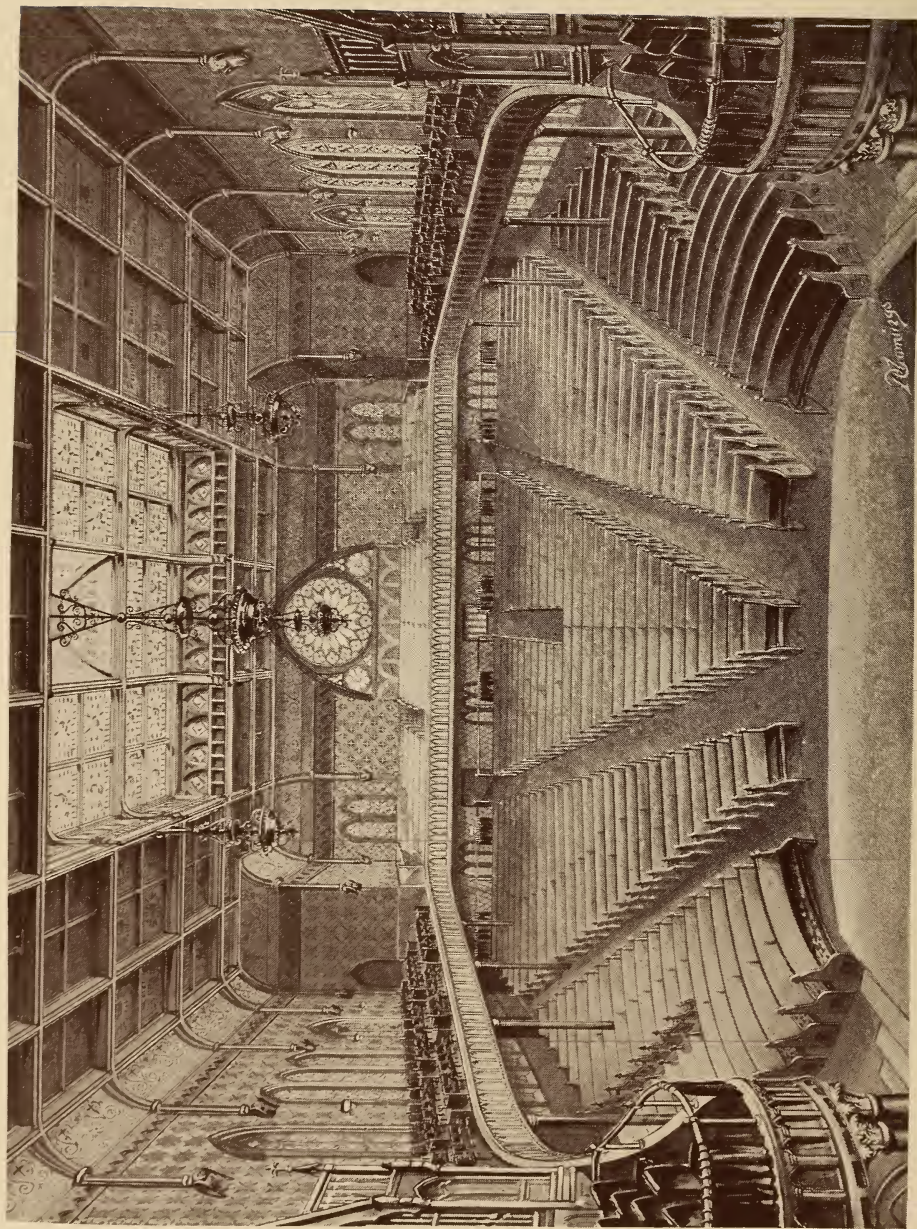
The general appearance is solid and massive. It is severely simple in its sparse exterior ornamentation, and stands out on the line of the street in bold prominence. On the line dividing the main building from the chapel is a tall tower terminating in a graceful spire, two hundred and twenty-nine feet high. This is stone to the top, where it is surmounted by a stone cross. At the base of the spire proper is an original and most effective treatment, consisting of four short turrets connected with dormer windows between them by flying buttresses, and guarded at the foot by conventional gargoyles carved in stone. The front of the building is broken by five porches, the two center ones at the left of the tower, together with the main gable above, being combined into one impressive facade by a large traceried Catherine-wheel window, enclosed in a Gothic arch. The west corner is flanked by an octagonal tower, about twenty feet higher than the main gable. The east corner is relieved by a gabled, turreted tower of smaller proportions. These, combined with the gables of varying altitude, complete the outlines of a front at once attractive, beautiful and instructive. The porch in the tower

is made of large blocks of granite; there are highly polished Scotch granite pillars, with richly carved capitals, on each side of each door. These are so dressed as to form the interior finish of this part of the vestibule. Each of the five doorways is flanked by triple columns of Scotch granite with richly carved Gothic capitals. The nine lancet windows in the main gable, above the Catherine-wheel, are separated by eight short columns of polished red granite. The whole constitutes an ingenious and artistic adaptation of a much admired style of old-time architecture to the requirements of modern forms of church life, and is eminently creditable to the accomplished and painstaking Architect, Mr. John R. Thomas, of 162 Broadway, New York.









*Interior—Showing Galleries, Ends of Organs, Side Walls, Ceiling,  
Lantern and Catherine-wheel Window.*

## *The Main Auditory.*

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THE main building is ninety-four feet front by one hundred feet, five inches deep. The vestibule extends across the entire front, and varies in width from nine to sixteen feet. It is wainscoted and ceiled with panelled cherry. The floor is of encaustic tiles in ornamental designs. Two stairways at the ends of the vestibule lead to the galleries; five large double doors open into the main auditory.

The interior appointments and decorations of the main auditory are exceedingly complete and beautiful. The floor slants toward the pulpit an inch to the foot. The seats are of polished cherry, arranged in amphitheatrical form, with six aisles radiating from the pulpit platform. There are also two shorter aisles starting from the wall-aisles, and one from the middle of the vestibule, which extend half way down toward the common center. The pews vary in size from those that accommodate one person to those which seat seven to eight. The

front of the pulpit platform is circular, and finished in handsome Gothic panels. A rich, mellow light is received through more than forty stained glass windows, two of which are very large, and also from the center of the ceiling, in which is a lantern forty feet square and six feet high. The top of this lantern is divided into nine panels, the center one of which is carried up into a dome ten feet high and thirteen feet across. The sides of the dome are made up of a series of arched panels of stained glass, and the ceiling of the entire lantern is of stained glass in beautiful geometrical designs. The rest of the ceiling is divided by mouldings of cherry three feet in depth, into squares which are filled in with plaster and warmly decorated. These mouldings terminate at the cornice in short columns which rest on carved cherubs, twenty-four in number. Each of these figures clasps a shield-shaped tablet, on which, in gold, are appropriate symbols expressive of the Christian faith. Between the ceiling and the walls there is a wide cove, which springs from a heavy cornice of cherry, wrought into artistically designed panels. All the wood-work is of cherry, finished in its natural color. The cost of the wood-work alone, for the church and chapel, was \$80,000.



The windows are deserving of special notice. They are of stained glass, and the arrangement and blending of figures and tints exhibit great taste and skill. Glass jewels are numerous in the large wheel-window in the front, which is twenty feet in diameter, and contains several thousand different pieces of glass. For beauty of design and richness of effect it is worthy of careful study. Architects have frequently copied this beautiful window, and photographers often have made prints of it, which have been sold to architects and others for the beauty of the stone tracery. The large window opposite this one, in the north end of the building, is smaller, but equally beautiful. Back of the pulpit are seven figure-windows, illustrating some of the principal events in the life of Jesus. Beginning on the left, the first represents the Adoration by the Magi. The windows bear in their order these inscriptions: "They fell down and worshipped Him," "To the Glory of God and to the Memory of Nathan Bishop, LL.D. Born, 1808. Died, 1880." The next window represents Christ as a Boy in the Temple, hearing and asking questions—"They found Him in the Temple," "To the Glory of God and in Loving Remembrance of Ebenezer Cauldwell. Born, 1791. Died, 1875." The

next window represents Christ knocking at the door—"Behold I stand at the door and knock," "To the Glory of God and in Memory of His Faithful Servant, the Rev. John Dowling, D.D. Born, 1807. Pastor, 1850-1852. Died, 1878." The next is the Baptism in Jordan, with the inscription—"Thus it becometh us to fulfil all righteousness," "To the Glory of God and in Memory of His Faithful Servant, the Rev. A. D. Gillette, D.D. Born, 1807. Pastor, 1852-1863. Died, 1882." The next is Christ as the Good Shepherd—"I am the Good Shepherd," "To the Honor of Jesus Christ and in Memory of His Faithful Servant, the Rev. R. J. W. Buckland, D.D. Born, 1829. Pastor, 1864-1869. Died, 1877." On the right is a representation of the Resurrection—"He is not here, for He is risen," "To the Glory of God and in Memory of Samuel S. Constant. Born, December 19, 1817. Died, January 11, 1885." The last represents the Ascension—"While He blessed them, He was carried up into heaven," "To the Glory of God and in Memory of Robert Colgate. Born, January 29, 1812. Died, July 4, 1885. This last is a modification of Raphael's famous picture of the Transfiguration now in the Vatican. The temple scene is after Hoffman's great picture in the Dresden Gallery,

and the Knocking at the Door is by Schoenher. The others are composites, executed with rare taste and skill. The harmony of tints and the depth and accuracy of the perspectives are especially satisfactory. The apexes of the four side windows are filled with a rich canopy wrought out in the colors of the glass, while small rosette windows above bear the Greek emblems  $\Lambda$  (Alpha) and  $\Omega$  (Omega).

On the west side of the church, above the gallery, there are two memorial windows deserving of description. The first is a representation of Moses descending from Mount Sinai with the tables of the Law in his hand. These are so arranged that five of the commandments are supposed to be on the inner side and five on the outer. The first four are indicated, but the words are not legible. The opening words of the fifth, however, can be easily read, "Honor thy father and thy mother." There is no name on this window indicating either the donor or those to whose memory it has been given. The inscription at the bottom consists of the words, "To the Glory of God and in Honor of Sainted Parents, by a Grateful Son." The son is a prominent member of the church, but the parents never belonged to the Calvary Church, and were known to

but a few of the members. It was the wish of the son that no name should appear, and that only he and a few other friends should know to whose memory the window was devoted. The other window, separated from this one by a mullion, but included in the same frame, is a representation of the Angel of the Annunciation. The angel is supposed to be announcing to Mary, the mother of our Lord, the honor which has been conferred upon her. This window contains the inscription, "To the Glory of God and in Loving Remembrance of Josephine, wife of Alfred Taylor. Born, February 18th, 1856. Died, April 8th, 1886." There is a beautiful blending of colors in both of these windows. The treatment was necessarily largely governed by the shape of the windows, but skillful use has been made of all the conditions. It is hoped that eventually all the windows on the west side of the church will be figure and memorial windows.

The mural decorations of the north end of the main auditory are correspondingly elaborate and significant. The general design is similar to that which extends over the other walls, but five colors are employed here, while there are only three on the side walls. The design is a cross and a crown (Heb. xii: 2) in combination, sur-



rounded by a quarter-foil composed of vines, bearing leaves and clusters of grapes (John xv: 5), which alternate with the emblem for the Trinity—three interwoven circles. This is surrounded by a great circle, enclosed by a wreath of the Lily of the Valley and the Rose of Sharon (Solomon's Song ii: 1). The manner in which Christ is made the special theme in this design, as in every part of the construction and decoration of the entire edifice, is sufficiently evident.

On the right and left of the top of the central window are the letters Alpha and Omega executed in vermilion, and at the extreme right and left between the windows and the organs are tablets in maroon, bearing a monogram of the letters I. H. S. and X (chi) P (rho), which together stand for the names of Jesus Christ. The I. H. S. has often been considered to signify *Iesus* (*Jesus*), *Hominum Salvator*, Jesus, the Saviour of Men, or *In Hac (Cruce) Salus*, In this (Cross) is Salvation; but these are arbitrary interpretations. The letters are not Latin, but Greek. The Latin interpretation is of comparatively recent origin; and it is now practically abandoned by all who carefully study the history of the symbol. The writer has traced the history back to inscriptions in the Catacombs, and is entirely certain that

he gives the true interpretation. Without doubt the letters originally were ΙΗΣ, the first three letters of ΙΗΣΟΥΣ (Iesus) the Greek form of the word Jesus. Were illustrations given of the early use of the letters, the conclusion reached would be made altogether indisputable. A note in Webster's Dictionary, first observed after the above was written, says: "I. H. S. (*Iesus* [or *Jesus*] *Hominum Salvator*), Jesus the Saviour of Men. Originally written ΙΗΣ and intended as an abbreviation of ΙΗΣΟΥΣ, the Greek form of the word *Jesus*. This fact was afterward forgotten, and the Greek Η (eta) having been mistaken for the Latin H (aitch), and a Latin S substituted for the Greek Σ, the three letters were supposed to be the initials of three separate words, and a signification was accordingly found out for each." The two monograms and the two letters, read in connection, signify Jesus Christ, the Alpha and the Omega (Rev. i: 8). The ΧΡ are the first two letters of the Greek word *Χριστος*.]

From the cherubs, on either side of the central window, depend two tablets, and on these are inscribed six emblems employed by the primitive Christians, together with appropriate Greek and Latin inscriptions. Beginning at the top, on the west side of the window, we

have a circle, indicating Eternity, and in it the words *Ecce Agnus Dei*—Behold the Lamb of God. Within the circle stands the Lamb with flying banner. Next comes the circle with the famous symbol of three fishes, representing the Trinity. At the lower part of the circle is the Greek word ΙΧΘΥΣ, fish; around the circle are the words *Ιησους Χριστος Θεου Υιος Σωτήρ*, Jesus Christ, Son of God, Saviour. The initial letters of these words, it will be observed, form the word ΙΧΘΥΣ. The early Christians used this symbol constantly; it was put over doors, on tea-urns and elsewhere. To their heathen enemies it meant nothing; to themselves it stood, as we have shown above, for Jesus Christ, Son of God, Saviour. It also came to stand for baptism. As the fish went into the water, so did the Christian believer in baptism. It was also used to signify the great draft of fishes, when Jesus stood on the shore and gave command regarding the casting of the net. The circle indicates eternity and completeness. Another emblem is the candelabrum, with the words *Christus et Ecclesia Lux Mundi*. On the right side of the window is a scepter and crown, with a myrtle wreath and the words *Esto fidelis usque ad mortem, et dabo tibi coronam vitæ*. Below this is a descending dove, representing the Spirit, and encircled by the

words *Spiritus Dei descendens sicut columba*; and the last consists of three circles running into one circle, from which springs a cross; the words *In nomen Patris et Filii et Spiritus Sancti*, are on the outer circle.

Immediately back of the pulpit, over the baptistery, which is open only when in use, is a triplet of panels deeply carved in cherry. Each panel bears a special medallion twenty inches in diameter. The first on the left is a monogram of the Greek letters XP, encircled by a wreath of myrtle. This symbol stands for the word Christ. The middle one is a triangle containing a cross and crown, from which a dove is descending, the whole being supported within the circle by carved figures of angels on either side, and representing the Third Person of the Trinity. The third medallion sets forth the definite doctrine of the Trinity. It consists of three segments of equal circles so placed as to form an equilateral triangle. At each point of intersection, and in the center, is a carved boss, all being connected by three radii. The central boss bears the word DEUS; the others have, respectively, PATER, FILIUS, SPIRITUS, and the radii display the word *est*, while each segment reads *non est*. The whole is included in a circle, so that it may be read in any direction with the same result:





*Chancel.—Lancet Window, Trinity and Baptismal Tablets, North End.*



PATER *est* DEUS; FILIUS *est* DEUS; SPIRITUS *est* DEUS; PATER *non est* FILIUS, etc. On the panel under the symbol which represents Christ, and directly over the baptistery, we have the words of the Son—"Thus it becometh us to fulfil all righteousness," uttered in connection with His baptism; and on the panel directly under the symbol of the Third Person, the words—"The Holy Spirit descended\*\* Like a dove upon Him," concerning the Spirit as spoken at the baptism of the Son; and on the panel under the symbol representing the Three Persons the words of the Father—"This is My beloved Son in whom I am well pleased," spoken on the same august occasion. Immediately above these panels are the words, "Buried with Him in baptism," and beneath, "Risen with Him \* \* \* walk in newness of life." On a bar above the three medallions is boldly carved the inscription: "In this Place will I Give Peace;" and at each end are composite volutes supporting a triangle, on which is carved a symbol of the Burning Bush, the symbol of the Church of Scotland, and on the other side the Cross and Crown.

The Communion Table is of polished cherry, massive and elaborately carved. The front of the communion table is equally divided into three panels. On the left



is a monogram of the letters I. H. S., on a ground of passion flowers, which intertwine with the letters. The center panel is a triangle representing the Trinity, with light raying out from the center in all directions. On the right is a monogram of the Greek letters XP. On the upper border of the table are the words, in raised letters : " This do in remembrance of Me ;" and on the lower border, under the symbols which we have already described, are found the words, " Died 1879, Our Mother—Elizabeth Catharine Hall. In memoriam, 1884." This beautiful table was the gift of Mr. John H. Hall and Miss Martha J. Hall, in memory of their sainted mother, who for many years was an honored and beloved member of the Calvary Church. The table is beautiful in itself, is well adapted to its sacred purpose, and is a tender memorial of the departed mother and a token of affection on the part of the son and daughter.

The windows on the sides of the church are of various geometrical designs in soft, quiet colors, and of a rich and beautiful effect. The four windows at the sides of the wheel-window, in the front of the Church, have in the top, on one side, Alpha in a triangle on a trefoil ground, with a descending dove in the middle panel of one, and a golden star in the top of the other, with an

interlocked xp, on a background of azure. On the other side, the first has the three nails of the cross in the top, with a monogram of I. H. S. in the middle panel;  $\omega$  is in the top of the other, and the middle panel bears a Lamb with a floating banner. The intermediate panels are artistic combinations of the fruit, blossoms and leaves of the pomegranate. These windows are richly studded with jewels and corrugated and opalescent glass; likewise glass of different degrees of thickness is used with great profusion in all the windows, to produce the iridescent and mellow effects so noticeable in comparison with much work that goes by the same name.

The carpets and cushions are of an olive shade, excepting the pulpit carpet, which is maroon.

A gallery extends around three sides of the church in a graceful horseshoe curve, and sweeps down toward the pulpit in unison with the inclination of the floor. It has been pronounced by competent judges to be the most graceful sweep of gallery in the country. The rear gallery is seated with pews, but the two side galleries are divided into a series of open boxes, consisting of three levels, and seated with upholstered birchen chairs.

The seating capacity of the entire auditory is 1,480, reckoned on the liberal allowance of eighteen inches for each person; and as families sit, young and old together, there is ample room for an audience of 1,550. On Easter Sunday, 1888, the congregation, by actual count, numbered 1,763, chairs being used in some open spaces, and some persons being seated on the steps in the galleries. The richly carved ceiling, the soft decorations and the beautifully finished wood-work, combine to make one of the most pleasant audience rooms anywhere to be found. There is no imitation in any part of the building; no paint, no staining, no imitation. All is what it pretends to be. This is a *sincere* building! Deception is abominable anywhere; it is almost criminal in a house dedicated to the worship of God.

## *Pulpit and Parapet Screen.*

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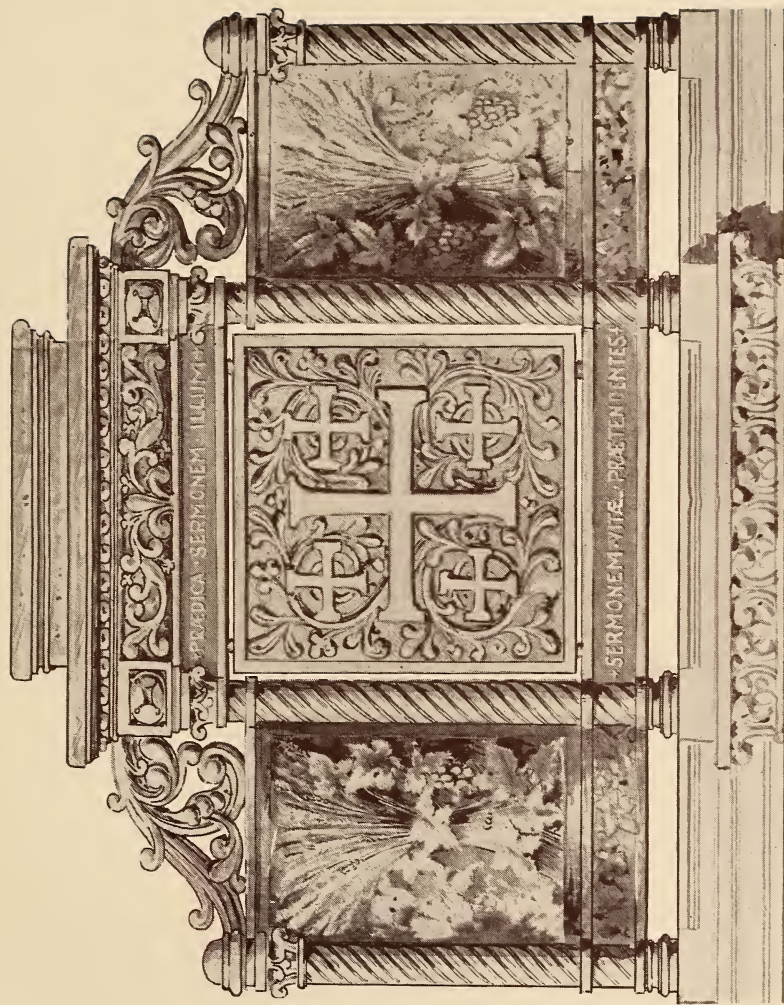
THE material of this elaborate work is Antique Bronze, and it consists of three bays divided by columns and capitals; the central panel containing the Cross of Jerusalem, and the sides the symbols of wheat and grape.

The parapet screen to the right and left is a series of Gothic arches and columns, terminating in panels of the Evangelists, modeled after photographs of Thorwaldsen's originals. The length of the total work, twenty-five feet, is well divided in the design by a series of irregular levels, formed by the intricately carved top moulding.

The cuts on the following pages show the pulpit proper, the end panels and sections of the Gothic arches and columns.

The effect of the whole is at once impressive and dignified, while the details are elaborate enough to be interesting on close observation. The work has been designed under the supervision of the pastor, and executed by Messrs. Lamb of New York.

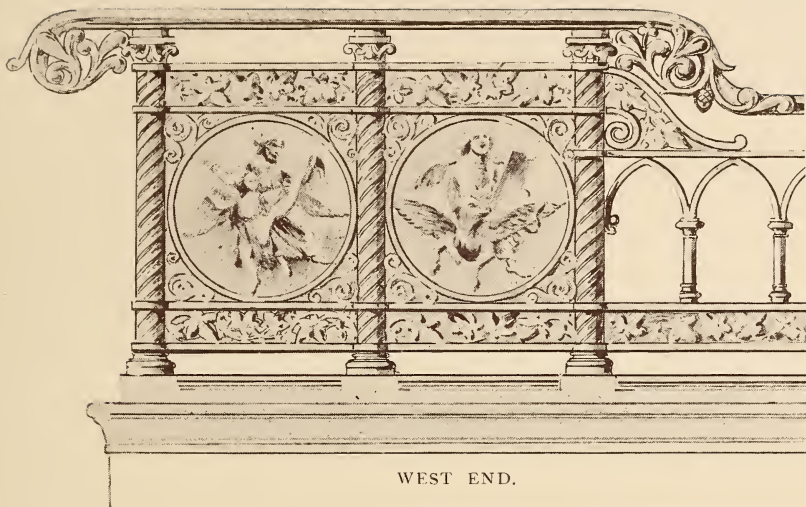




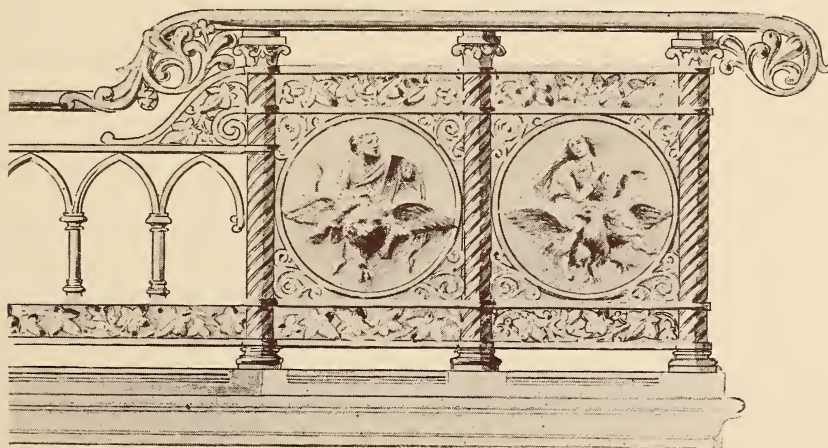
*Pulpit: Central Section.*







WEST END.

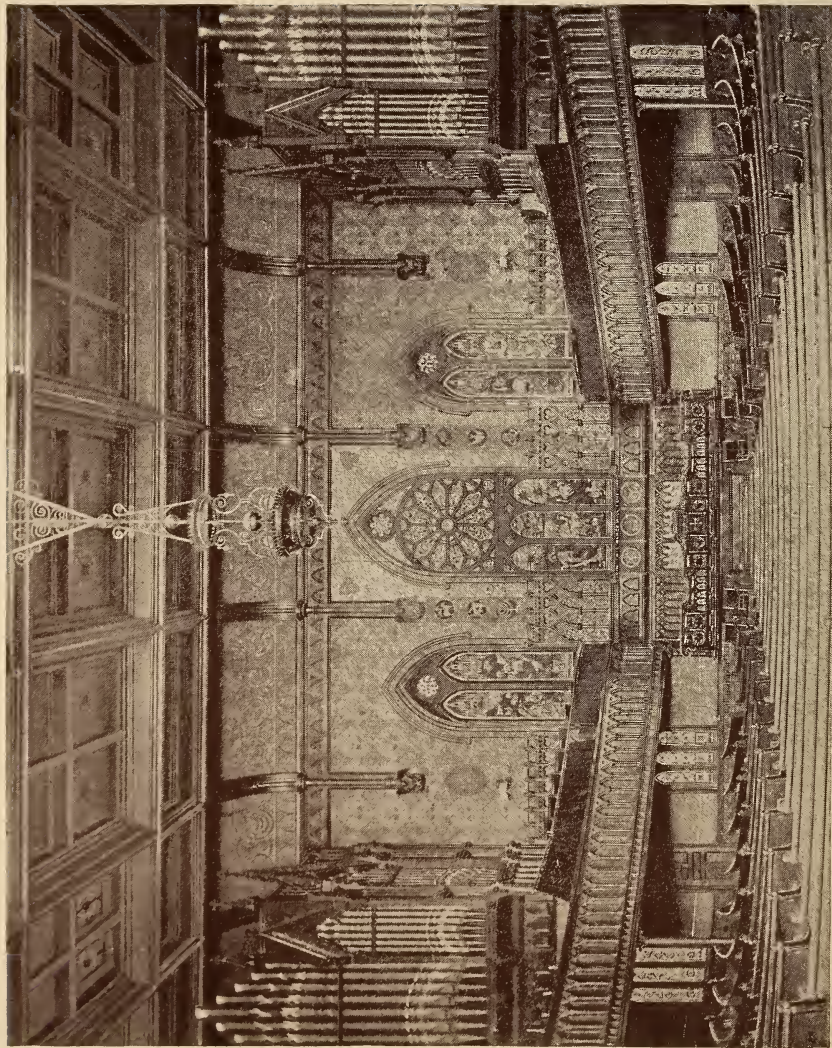


EAST END.

*East and West Ends of Pulpit Screen, with Arches  
and Medallions.*







*Complete View of North End.*

## *The Organ.*

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THE ORGAN is the work of the celebrated builders, J. H. & C. S. Odell, of New York, and is one of the largest in the city. The pipes are distributed between two cases located in the ends of the galleries, on opposite sides of the pulpit. An open space in front of each case affords ample room for two chorus choirs of sixteen voices each. The instrument has forty-one speaking registers, divided between three manuals, great, swell and solo, and a pedal. There are thirteen stops in the great organ, fourteen in the swell, eight in the solo, and six in the pedal. The swell chamber has a double set of shutters to facilitate an effective *crescendo*; pneumatic tubular action is applied to the manual basses instead of the ordinary trackers; there are eight pneumatic composition movements in the great organ and an equal number in the swell. These are operated by means of small ivory knobs, projecting between the manual key-boards; reversible



couplers are similarly disposed. Thirty-eight pneumatic tubes pass across back of the pulpit, beneath a heavy moulding, making the connection between the key-board and the most distant point of delivery a distance of sixty-eight feet. The organ is admittedly one of the finest in the city. In the basement is a steam engine, by which air is forced from the large automatic bellows below up into two smaller reservoirs, one of which is attached to each division of the instrument. The cases are Gothic in style, and are built of the same warm, bright cherry, with which the whole interior of the auditory is constructed.

Four great coronas of polished brass depend from the middle of each of the four sides of the central lantern, which not only afford light at night, but add to the reverent and impressive aspect of the whole interior.







*West Wall of Chapel, with Lantern, South Wall and Gallery Rooms.*

## *The Chapel.*

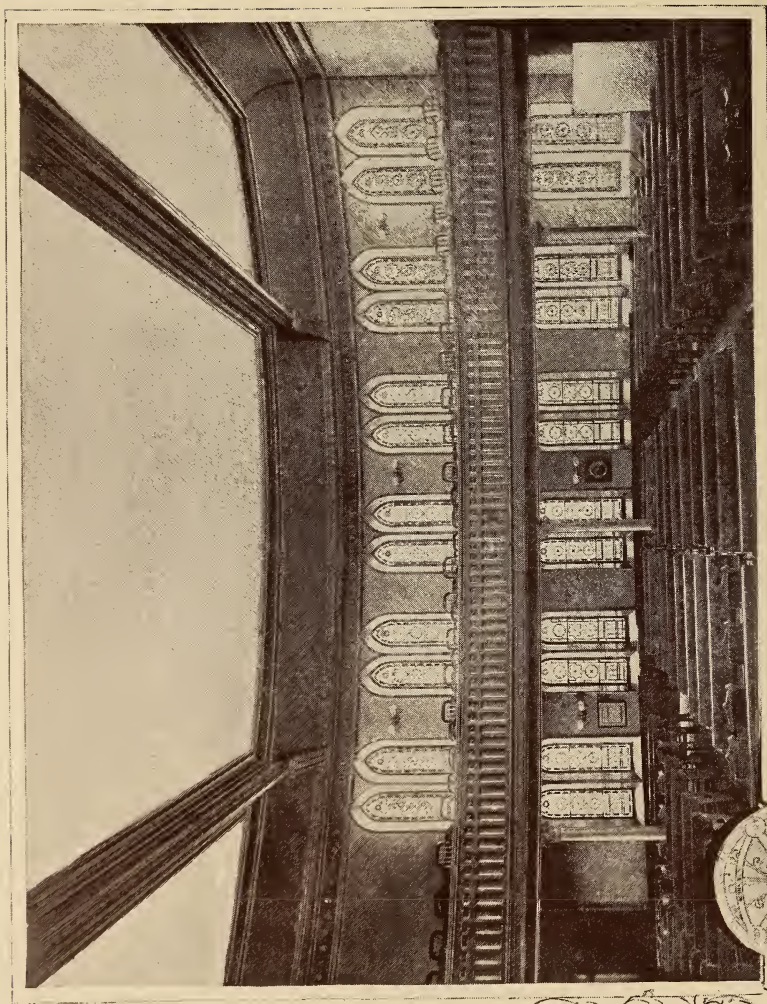
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**I**T opens into the main auditory on the east side, and is a parallelogram in form, except that the east wall, opposite the platform, is a segment of a circle. The outside measurement is sixty-three by one hundred feet. In the basement, at the front, is a large room built for a kitchen, with all needed conveniences, communicating by outside door with the street and by ample stairways and an elevator with the rooms above. This room is furnished with small tables and chairs, and is occupied on Sundays by the Chinese department of the Sunday-school. The chapel itself is entered by two doors, one through the tower and another at the side near the rear, designed more especially for the infant scholars. Two stairways near these entrances lead to the galleries. The front and rear are divided into two stories, which are separated from the principal room by sliding glass doors. In the front, the lower room, fifteen by twenty feet, is used as the pastor's study, for which it is excel-

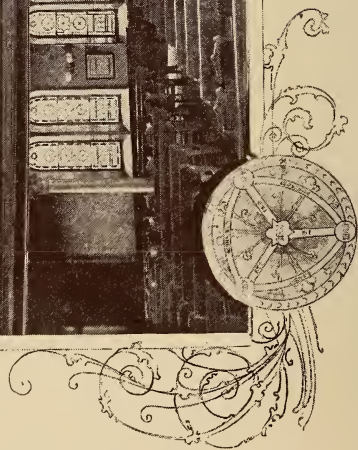
lently adapted. The room above it is called the Ladies' Parlor. It is fifteen by twenty-eight feet in size, and is occupied on Sundays by a large Bible class. At the rear, the first floor is divided into four infant class rooms, which are separated from the main room and also from each other, when desired, by sliding glass partitions. These rooms are furnished with low settees, a light-toned organ, and every appliance for making the little ones comfortable and assisting in their instruction. Above the infant class rooms are four Bible class rooms, twelve by fifteen feet each. A large gallery, extending around the circular side, connects the front and rear rooms of the second floor, and furnishes a desirable place for Bible classes. The entire chapel can be converted into one large audience room on a moment's notice. The seating capacity for an average school is one thousand. The wood-work of the wainscoting, gallery front, doors and seats, is all of ash finished in its natural color. The front of the gallery is a series of panels neatly executed, and the entire wood-work of the chapel, as well as of the main building, exhibits a high degree of mechanical skill. The ceiling is divided into three panels by heavy ash mouldings. Light is received through no less than fifty windows of stained glass, and







*East Curved Wall and Ceiling of Chapel.*



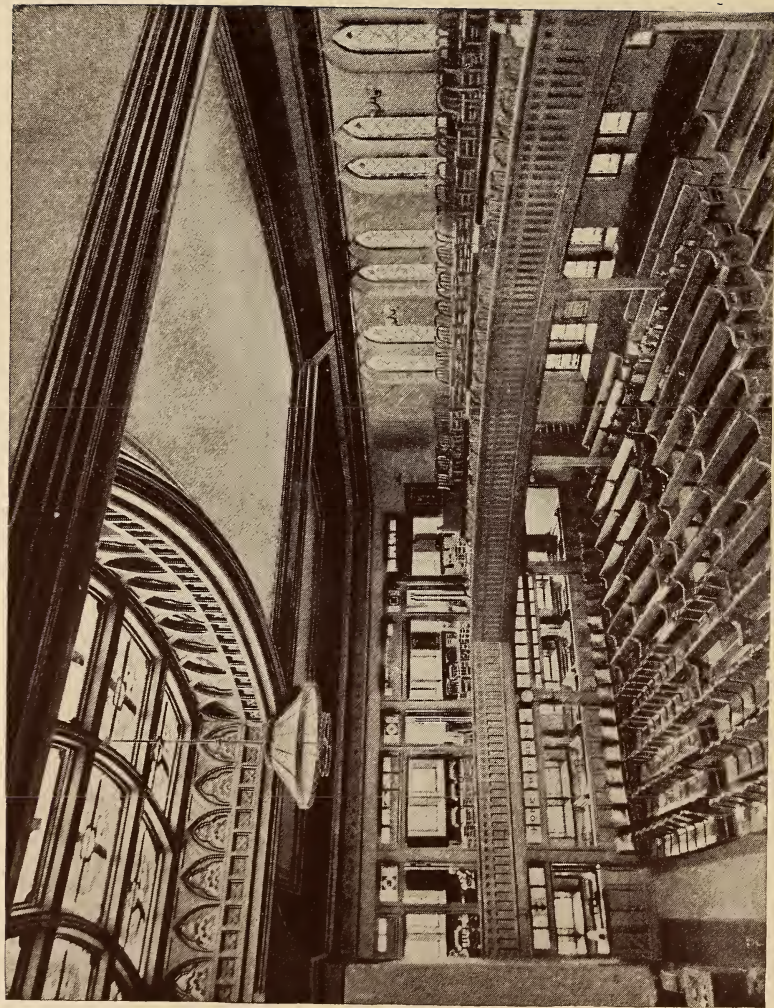
a skylight or "lantern" of stained glass, twenty-four by thirty feet, rises to a height of five feet out of the middle panel of the ceiling. The rest of the ceiling and the walls are decorated in soft colors, and illuminated by Scripture texts in gold. Texts are also wrought in the glass transoms over the sliding doors. Two large double doors open into the main auditory and render seats in the chapel serviceable in case of overflowing congregations. The wall between the chapel and the main auditory is further broken by twelve ornamental windows.

The acoustic properties of both audience rooms are perfect. Heat is supplied to all parts of the building in connection with the system of ventilation, by the admirable method of indirect steam radiation. A shaft five feet square is at each end of the partition wall between the main building and the chapel; in one of these, forty-five feet above the floor, is a ventilating fan-wheel thirty-six inches in diameter, actuated by the twelve horse-power engine in the basement. This fan draws the impure air from both audience rooms through unobservable openings in the glass ceilings, and pours it out on the roof, while fresh air, descending the other shaft, is distributed by a system of air boxes in the

basement to a number of large steam radiators, by which it is properly warmed; it is then admitted through registers in the floor, with the result that the entire systems of warming and ventilation are under perfect control, and free from all objections.







*Chapel: Rear Gallery, section of North Gallery and Infant  
Class-rooms beneath.*

## *History of the Sunday-School.*

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THE school now connected with the Calvary Baptist Church was organized December 6th, 1847, under the name of The Hope Chapel Sunday-school, at the Coliseum Building, 450 Broadway, near Grand Street. From there it soon moved to the basement of 718-720 Broadway, near Astor Place. It was transferred to the building on Twenty-third Street on the 7th of January, 1854, where it remained until its removal, July 8th, 1883, to its present home on Fifty-seventh Street. The "golden text" of that Sunday still stands upon the wall of the chapel as a memorial of that event.

At the organization of the school it united with the New York Sunday-school Union, and received from them a donation of fifty Bibles and fifty Union hymn-books; and the subsequent purchase of a ten-dollar library, a five-dollar book-case and a banner, made, for those days, a very respectable outfit for a school of its

size. It remained in association with this Union, which embraced almost all the Sunday-schools in the city, for many years, and under its direction paraded the streets to join in the celebration of the May Anniversaries. One of the most memorable of these was in the year 1851, when thousands of children assembled in Castle Garden to listen to the glorious notes of the famous Jenny Lind, who kindly volunteered to sing for their entertainment.

The first Superintendent of the school was Henry Estwick, who, although he remained only one year at its head, became so thoroughly identified with it, and continued to be so helpful to it during all the remaining years of his life, that it seemed to be guarded by his fatherly protection, and borne upon his loving heart without cessation, from the first day of its existence until, forty years after, he bade good-bye to all earthly associations and friends.

During those forty years the position of Superintendent was occupied by thirteen successors, several, however, only for a few months. Stephen Salisbury, 1848; Joseph P. Simpson, 1849; Abram M. Fanning, 1850-52; Gasherie DeWitt, 1853-54; H. H. Salmon, 1854-56; Rufus F. Andrews, 1857-60; James Sanford, 1861; John

M. Davies, 1861; Thomas Playford, 1862; Benjamin F. Stone, 1863-64; Alfred M. Loomis, M. D., 1865-67; Wm. A. Cauldwell, 1868-81; James Duane Squires, 1882.

The attendance of thirty scholars on the first Sunday, December 6th, 1847, soon increased to one hundred and thirty, but there is no official account of the numbers present during many subsequent years, the principal items recorded being the hymns selected, the chapters of the Bible read, and the state of the weather each Sunday.

In 1853, the disturbance caused by the contemplated change of location disorganized the school, many of the scholars leaving to join the Tabernacle and other schools near by, and only six male and seven female teachers remaining; but the vigorous efforts made by Mr. DeWitt and his energetic wife (daughter of the former pastor, Dr. Dowling), followed by those of Mr. Salmon, restored its numbers and efficiency, so that No. 16 was soon considered one of the largest Baptist Sunday-schools in the city, and probably numbered fully two hundred.

Among the earliest teachers in the school, one (Brother James Edwards) continued for thirty years, until obliged to leave the city; and another (Brother B. F.

Stone), after thirty years, still appears regularly at the head of his class, a monument of constancy and fidelity such as few Sunday-schools can show.

During Mr. Andrews' term of office, the church changed the afternoon service to evening, and the school, by a vote, decided to hold but one session, and that in the afternoon. Previously the morning session began at nine, and the afternoon at two o'clock. Both sessions had been well attended. In fact, during Mr. Andrews' administration, the school was very prosperous; the room was full to overflowing, every seat occupied, and the average attendance about three hundred.

In 1861 came the call for volunteers for the war. It was responded to by the Superintendent, Mr. Sanford, and by many of the young men and teachers, and the school felt the effect of this drain for several succeeding years. Under Dr. Loomis it again revived; but the indications are that from the time of starting, in 1847, up to the year 1870, the average attendance could not have exceeded two hundred. In the latter year there was a marked increase in the number of scholars, and this growth was continuous until, in 1879, there was reported on the record of one Sunday five hundred and eighteen scholars and eighteen teachers present.



## THE REPORT OF ATTENDANCE.

The largest average attendance of scholars enrolled from 1874 to 1879 is three hundred and forty. The largest attendance during the year was on December 23d, 1888, when there were present, including teachers and officers, eight hundred and eighteen. The average attendance for that year was five hundred and seventy-one. The largest number of scholars in attendance in the Chinese Department for the year 1889, was twenty-nine; in the Armenian Department for the same year, the largest number in attendance at one time was forty.

The growth of the school in 1870, in the Twenty-third Street Church, compelled the introduction of many changes and improvements in the basement room, which was used not only for the Sunday-school, but also as the lecture room and the parlor of the church. These changes contributed largely to the comfort of the whole congregation; and the once dark, dingy and deserted lecture room became bright and joyous with Christian worship, and social intercourse, and consecrated work, which wedded the hearts of the people together in love and sympathy. Still, even after all improvements had been made, in looking back at the inconveniences of

those days, when the Sunday-school was cut up into three parts, the basement, the body and the gallery of the church; when teachers sat groaning upon backless stools; before the wheezy little melodeon was supplanted by the piano; when pure air and bright light were almost unknown visitors, and carpets an untried luxury; it seems wonderful that the work was so successful and so attractive.

#### THE FINANCES OF THE SCHOOL.

The finances of the school seem always to have been managed with prudence. "No debt" has been its motto. Its constitution reads, "The school shall not be made liable for any expenses until there are funds to meet such expenses and all outstanding debts." A change was introduced about 1868 in the manner of supporting the school. Previous to that, the teachers had not only the privilege of giving their time and labor, but of being assessed every month for the support of the school, and then the further privilege of going around among the congregation to beg the balance needed. It was decided, with the approval of the Trustees, to throw the school entirely upon the church, and by two public collections each year test the sympathy of the congregation with

the self-denial and faithfulness of the teachers. The plan succeeded admirably, and is still continued. The church has grown to recognize more fully that the school is her own child, and to feel a deeper interest in its plans and its prosperity.

From 1866 to 1889 there were contributed nearly \$15,000 for defraying the expenses of the school. The money collected from the scholars has always been used for missionary purposes exclusively, and the missionary spirit has been fostered with systematic care. Explicit knowledge of the objects to which gifts are made, and, as far as possible, of the results accomplished, is communicated, and the effect is seen in the regular increase of the contributions of the young people with the growth of the school, and in their zeal and helpfulness in all kinds of missionary work. The amount passing through the hands of the different treasurers for the past twenty-four years is reported to be \$14,575.93, or \$607.34 per annum. In addition to this missionary collection, a contribution has been taken, near the close of each year since 1880, to supply twenty or thirty poor families with a Christmas dinner. These Christmas Dinner Collections average, for nine years, \$55.00 per annum. Still further benevolent work has been accomplished by the establish-

ment, in 1885, of a Fresh Air Fund, under the direction of the Sunday-school, from which has been drawn the expenses of providing a summer vacation of two weeks for more than eighty children connected with the Calvary Church Sunday-schools.

#### SELECTION OF LESSONS.

Of the changes in Sunday-school work that have come in with the lapse of years, probably the most marked and important are in the selection of lessons and methods of teaching them. In the earlier years of this school, no doubt, verses were committed to memory by the pupils, but if any record was made thereof, it has entirely disappeared. One scholar, Mr. Henry S. Marlor, still treasures a handsome book, presented by the Superintendent in 1851, in which is inscribed the statement that he had "recited 1,351 verses in five months."

It was long the custom to announce at the close of the session what would be the lesson of the following Sunday, but there does not appear to have been strict uniformity observed; and, in many cases, the classes became a law unto themselves, selected their own lessons from any part of the Bible they chose, and often the

teachers came with no special lesson to teach, and the scholar with no lesson to recite.

In 1866 the Rev. Dr. Buckland, at the request of the Superintendent, arranged a series of lessons, which was adopted by the school; and the present pastor followed the same plan, and thus prepared the way for the introduction into this school of the National, and subsequently of the International Series of lessons, which has become almost universally adopted among the Sunday-schools of the world.

As one of the results, our record of last year (1889) reports over 33,000 verses, selected from the regular lessons only, recited by the school, no one scholar being permitted to recite more than four verses a week. This is but one indication of the many steps of progress made towards better plans of instruction, and more systematic and effective ways of deepening the impressions of truth upon the minds and hearts of the scholars.

About the year 1870 there was presented for the first time, at the Christmas festival, an annual report of the principal facts of interest regarding the school, its membership, expenses, donations, etc., with special mention of those who had been most faithful in attendance and recitations. To be entered upon its Roll of

Honor became a stimulant to many of the scholars, and some of them appear upon it for many consecutive years. As an additional incentive to the memorizing of the lessons, a reward in money was given, which reward, however, was not paid to the scholars, but into a fund, called the Benevolent Fund, from which, during the year, distribution was made to the sick and needy, through a City Missionary, whose quarterly reports told the children of the many sad cases of poverty, illness and distress which had thus been relieved. About two hundred dollars a year have been thus earned.

From this "Fund," also, many charitable societies of our city have received assistance year by year, and in letters of grateful acknowledgment have reported to the scholars the result of their benevolent and timely aid.

While the May Anniversary, and especially the Christmas Festival, have always been cherished as social occasions for the freest enjoyment by the scholars, the discipline of the school has never been suffered to be relaxed, or its religious character and interests to be in any degree disturbed by them. They have been made the means of drawing parents, as well as children, by their attractions, into a Christian home for both.

It is a matter of especial rejoicing, since our removal



to the location on Fifty-seventh Street, that we are able to report, from year to year, at our festival occasions, as the crowning triumph of the year and the highest inspiration of our chorus of praise, such large additions to the church from the membership of the school.

By the constitution of the school it was made obligatory on the teachers to hold a monthly meeting for the transaction of business. For many years these meetings took place at the church on Sunday, but for the last twenty years they have been held either at the home of the Superintendent or of some member of the church who kindly offered the use of his house. This has given an opportunity for more intimate acquaintance and social intercourse among the teachers, and has drawn them and their officers together more closely, confidentially and lovingly than the more formal business meeting, or even the fact that they were in common in religious work, could have done. At the same time, those members of the church who have so kindly extended hospitality to the teachers have become better acquainted with them and their work, and more deeply interested in both.

During the present pastorate there have been but

two superintendents of the Sunday-school. When the pastor assumed his duties he found Mr. William A. Cauldwell occupying that position. He had then been in office for two years. That position he filled for thirteen years in all. He gave to this service his ripest thought, his constant labor and his earnest prayers. He is a careful student of God's word and a conscientious worker in the Lord's vineyard. There are few men whose genius is more versatile, whose friendship is more helpful, and whose Christian service more beneficent. To know him is to admire and to love him. He can write you a poem; he can make a drawing of a church; he can solve a mathematical problem. In a word, he can do more things, and do them better, than almost any man whom the compiler of this history can name. His deft hand, his clear mind, his open purse and his loving heart have all been given to the service of Christ in connection with this school. Under his wise administration the school grew from feebleness to strength, and converts were constantly added to the church. Mission work was systematized and benevolence was increased; and the hearts of all teachers and scholars responded to his leadership with unanimity and enthusiasm. After he had resigned his position he still



Wm A. Caldwell



retained his interest. This is sometimes the severest test to be applied to a superintendent or to a pastor. Mr. Cauldwell lives to-day in the hearts of teachers and pupils as truly as when he was Superintendent, and he is as loyal to his successor as that successor is appreciative of his predecessor. In 1882, Mr. Cauldwell having resigned, Mr. James Duane Squires was elected Superintendent, and he still holds the position.

Mr. Squires was a young man to take hold of such work as this. He also had to go through the trials connected with the removal of church and school from the old church home to the new. This was a severe test of his courage and his leadership. Since coming to the new church home the school has grown until it is larger than ever before. When the church was erected it was thought that we would never be able to fill the chapel with our Sunday-school; but already it is at times crowded, and some of the Bible-classes are obliged to meet in the church proper. Mr. Squires performs his varied duties with rare skill, with uniform consideration, and with true Christian devotion. He was born in Cortland, N. Y., and baptized when but a boy into the fellowship of the Baptist Church of that town. He was thus fitted to sympathize with the religious ex-

perience of the young. A graduate of the University of Rochester, and a lawyer of experience, he has laid all his experience and attainments on the altar of service for the Master. He has seen large numbers converted in the school and baptized into the fellowship of the church. There is but one hope, so far as teachers are concerned,—that Mr. Squires may long retain the position which for eight years he has so acceptably and successfully filled. The figures which we give elsewhere in the history of the Sunday-school give all the details, and make it needless to go at this point into fuller particulars.

We might speak with marked appreciation of some former superintendents. Most of them, however, filled the position for but a short time. It is pleasant, however, to emphasize a former reference to Mr. Benjamin F. Stone, who is still with us as an appreciative teacher and worker.

Mr. Alpheus Freeman is Superintendent of the Chinese Department. This position he fills with marked devotion and success. Few positions are more trying, and few men could fill this one with more evident marks of the Divine approval.

Rev. J. B. Haygooni is at the head of the Armenian



Department. A scholarly man, a trained theologian, and an experienced missionary, he is able to render efficient service to his countrymen, who are, for the most part, strangers in a strange land.

Mr. J. S. Tebbetts is Superintendent of the Calvary Branch, at Sixty-eighth Street and Boulevard. He performs these duties with untiring energy, and sees the work constantly prospered in his hands. Mr. I. N. Merrifield is Minister in charge at this Branch.

Mr. David Mitchell is Superintendent at Boulevard and One Hundred and Fourth Street. This work has grown from small beginnings to its present encouraging dimensions. There is preaching twice every Sunday, Mr. G. B. Lawson being the Minister in charge.

There is also an Italian Department, over which Mr. John Carano presides, giving to it all the time which he can spare from his daily secular duties. Trained in Naples as a student for the priesthood of the Church of Rome, he became a Christian and a Baptist, and shows a degree of intelligence in distinctive Baptist principles and in the teachings of the New Testament which are a constant pleasure to all who work with him in church relations.

There is also an interesting Chinese work performed

at the Mariners' Temple by two young women of the Calvary Church, Miss Elizabeth H. Roundey and Miss Mary S. Christopher. These excellent workers perform a unique service on behalf of the Chinamen. They give every night in the week and every week in the year to this consecrated effort. The Chinamen under their direction are intelligent and studious men. Many of them are merchants; others are employed in various ways on board the ships which come into our port. The progress they have made under the tuition of these teachers is remarkable. A refinement of manner, as well as a knowledge of English and a familiarity with the Word of God, is a characteristic of the instruction they receive. Several of them have professed their faith in Christ and have been baptized into the fellowship of the Calvary Church. This is a work which will doubtless grow into still greater proportions. It is hoped soon to secure a guild-house with class-rooms and lodgings for these young men, in which they may find a home away from the dangerous temptations which beset them in the vicinity of Mott Street, and a home in which a Christian atmosphere shall be breathed and innocent pleasures enjoyed.

*Robert Stuart MacArthur.*

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THE present pastor, Rev. Robert Stuart MacArthur, was born in the little village of Dalesville, on the Ottawa River, in the Province of Quebec. His father and mother were of ancient Highland stock; both were born in Scotland, and always retained the Gaelic language in private conversation. According to Black's History of Scotland, "The Clan MacArthur were the original Lairds of the rocky shores of Loch Ame," in the Highlands of Scotland. In later days they were merged into the Clan Campbell. Dr. MacArthur's mother was a Stuart, and some members of this clan trace the family line back to Prince Charles Edward Stuart, whose romantic history has so large a place in the popular songs of Scotland. She was trained in the Presbyterian Church, but while a young woman came under the instruction of the celebrated evangelists, James and Robert Haldam, during one of their evangelistic tours into the Highlands, and was thus led to

adopt Baptist views, and to unite with the Baptists when she afterward came to make a profession of Faith.

Mr. MacArthur made a profession of religion at thirteen years of age, and united with his mother's church, having been baptized by Rev. John King in the little river near his father's house. Mr. King is still pastor of the Dalesville Church, a church which has sent a number of young men into the ministry. He was expecting to pursue a business life, and continued to prepare himself for this vocation until the age of seventeen, when, during a time of special religious interest in the Baptist Church at St. Andrew's, under the care of Rev. John Dempsey, he determined to give himself to the work of the ministry. He prepared for college at the Canadian Literary Institute, at Woodstock, Ontario, then under the principalship of Rev. R. A. Fyfe, D.D. His collegiate course was taken at the University of Rochester, where he was distinguished for oratorical ability as well as for high scholarship, taking, among other prizes, the first prize Senior gold medal. His theological training was received in the Rochester Theological Seminary, then under the presidency of Rev. E. G. Robinson, D.D., LL.D. He supplied the pulpit of the Lake Avenue Chapel, now a vigorous church,

for a year and a half during his theological course, and also preached at Canandaigua for about ten months during his final year. He also preached repeatedly in the pulpits of Presbyterian, Congregational and other churches in Rochester and other cities. He came to the Calvary Baptist Church within three days after graduating from the Seminary, and has labored almost without cessation ever since. His degree of D.D. was conferred by the University of Rochester in 1880.

In addition to varied and ever widening pastoral labor, Dr. MacArthur has been busy with his pen for more than eighteen years. He is the weekly New York correspondent of the "Chicago Standard," and each letter is an epitome of church and denominational news, and reports in a succinct manner the doings of other religious bodies. He is also editorially associated with the "Christian Inquirer" and the "Baptist Quarterly Review." Theological and social questions, our current literature and our educational systems are discussed by him in the columns of these publications with acknowledged candor, and in a broadly catholic spirit. Before nearly all our Baptist seminaries in the country he has given lectures upon the "Pastor's Leadership of his Church," and other topics relating to church work and

life. He has published a volume of sermons, entitled "The Calvary Pulpit," which he affectionately dedicated to his people. In the near future he expects to issue another volume of sermons. He is one of the compilers of two hymn-books which have had a wide circulation in the leading Baptist churches in the country, the "Calvary Selection" and "Laudes Domini." He is at present engaged in preparing a hymn-book suited to the Sunday-school and prayer meeting. He wrote the Sunday-school lessons for the "Sunday-school World" for six months, and is a frequent contributor to magazines and other publications.

He has visited Europe on three occasions, and his published letters and lectures descriptive of his travels have attracted wide attention. The writer of this sketch is forbidden to enter into details, and can only say that to those who know the man personally and are aware of his great energy and ceaseless activity, the wonderful growth and prosperity of the Calvary Church in a city like New York is, to say the least, no inscrutable mystery. He has still his best years of work before him, and with his unimpaired health, his varied experience and his aggressive purpose, we may expect more and better work in the future than he has ever done in the



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past. His aim has been to preach Christ, and Him crucified, and to that purpose we believe he will stand true until the cross is exchanged for the crown.



*Dr. MacArthur's "Yoke-Fellows."*

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THE pastor considers himself peculiarly fortunate in the character and work of the brethren who have been his yoke-fellows. For a number of years he worked entirely alone; he did not have even a woman visitor to aid in any department. But the constantly increasing number of members, together with outside duties and literary work, made it impossible for him to do the work alone. No small amount of time and labor was required in calling upon strangers, many of them young men and women from the country, whose pastors wrote to him to give them pastoral oversight. The number of such in a city like New York is always very great, and the duty of caring for them is imperative. If they are not brought into relation with some of our churches they soon drift into the world, performing no religious duty, and feeling that no one cares for their souls. If pastors in the country and in other cities would call the attention of New York pastors to

their members and adherents who come to the city, many of them would be saved to the church.

When Rev. J. B. Calvert was a student in the Union Theological Seminary, he was accustomed to assist Dr. MacArthur in various forms of service. When his course was completed, he came into fuller fellowship with the work of the Calvary Church. He gave, for a time, a part of his labor to the service of the State Convention, and the remainder of it to the Calvary Church. At other times he gave all his strength to church work. He was and is a valued friend. He proved to be wise in counsel, energetic in service and devoted in purpose. Until he became associated with the "Christian Inquirer" his services to the church were continued. In that service he still has a deep interest, and all the members of the church who know him cherish an affectionate regard for him in his present work.

Part of the time when Mr. Calvert was rendering service, Rev. John Love was associated with the work of the church. Mr. Love was born in Scotland seventy years ago. He received his early training in the Presbyterian Church, but shortly after becoming a Christian he obeyed the teachings of God's Word by being baptized

into the fellowship of a Baptist Church in Greenock. For a number of years after coming to New York he rendered valuable service in Christian work in connection with his daily secular business; but later he gave all his time to the service of the Lord in connection with the New York City Mission Society. As a tract distributor and a house-to-house visitor he acquired a knowledge of human nature and of the methods of teaching the Word of God to individual souls such as few Christian workers possess. Later he became a missionary of the New York Baptist City Mission Society, and preached on Sundays and conducted meetings during the week in the Bethesda Chapel, on East Thirty-third Street. About this time he and his excellent wife became members of the Calvary Church, together with three of their sons. The pastor often assisted Mr. Love in the services at the Bethesda Chapel, as did also other members of the Calvary Church. A number of the converts from that work were baptized into the fellowship of the church, and thus a warm friendship for Mr. Love was formed by many of the Calvary people.

The work of the church increased to such a degree that it was felt by some of the older and wiser mem-

bers that additional pastoral labor was an absolute necessity. At the suggestion of the late Nathan Bishop, LL.D., the pastor was instructed to seek out a man after his own heart, who might be a yoke-fellow with him in pastoral work, especially in visiting homes in which the Word of God should be read and instruction given to families, and also in laboring with individual souls. In harmony with the suggestion of Dr. Bishop, the pastor chose Mr. Love.

For seven years they worked together. They were years of constant prosperity. No difference of opinion ever marred the heartiness of their friendship; no word of misunderstanding on either side was ever spoken; no thought but of mutual confidence and love was ever cherished. Side by side they wept, and prayed, and rejoiced over souls whose salvation they sought. He, his wife and his honored family enjoy the confidence, esteem and affection of the entire church. Mr. Love gave the vigor of his body, the experience of his long and varied service, and the consecration of his pure and loving heart to the work of winning men to God. His labors were arduous, but his elastic body was never weary, and his heart was always warm and true. At the end of these seven years he resigned his position



to become the associate pastor with his own son, Rev. John Love, Jr., in Philadelphia. He and Mrs. Love have recently come to New York, where he is now spending the evening of his noble and successful life in the enjoyment of God's presence, and in rendering service by presenting Christ to individual souls. Few men have more skill in this regard than Mr. Love. He not only has a "passion for souls," but he has wisdom in winning them to Christ and the Church. His knowledge of God's Word is broad and deep; his theological system lays hold of the great love of God as seen in the atoning death of Jesus Christ; his presence is always a benediction; he lives in the world and yet is not of it; he brings much of heaven down to earth, filling every circle in which he moves with the light and love of his Lord and Master. Mr. Love is love by nature as well as by name. At times it seems as if there was but little of John Love left, there is so much of Jesus Christ seen in his daily life.

After Mr. Love left, the church sought to find another assistant for the pastor who might combine literary ability with pastoral service. After a careful canvas, without a dissenting vote, and with the utmost unanimity, the church decided to call to this position Rev. E.

D. Simons, of Bloomfield, N. J. Mr. Simons listened to the call as the voice of the Master. After careful and prayerful consideration, he entered upon his work. He was the man for the place. During certain hours in the forenoon he assisted in various forms of correspondence and literary work in the pastor's study. The afternoons were given to calls and pastoral work generally. Mr. Simons started the mission work which has now grown into the Calvary Branch, at Sixty-eighth Street and Boulevard. He was a man of scholarly habits, of gentle manners, of refined tastes, and of consecrated purpose. He had the joy of baptizing two of his own children on the Easter Sunday which followed the beginning of his labor. After a month of severe illness, during which all that wifely affection and medical skill could do for him, he laid down his cross and received his crown from the Master whom he so truly loved and so devotedly served. Loyal as a soldier to his country, he was equally loyal as a good soldier of Jesus Christ. His name will long remain in the list of those who heard his country's call, who marched to the front, and who did valiant service in the day of trial. He will also live in the memory of those who read his admirable book, "A Regimental History." To

no one in that volume did he do injustice except to himself. He was brave as he was modest, and true as he was brave. His funeral service was attended by old friends and new, each vying with the other in expressions of appreciation and affection. Many articles have appeared in the denominational and in the secular press descriptive of his life and his triumphant death. The sympathy of his church in Bloomfield, as well as of the Calvary Church, and of many friends elsewhere, was given to his noble wife and fatherless children. They have still a home in the Calvary Church, and they live in the enjoyment of the affection of the entire church.

It was a time of trial for the church when Mr. Simons was called up higher. All arrangements were made for the absence of the pastor and his wife, who anticipated making a journey to Norway, Sweden and Russia, while Mr. Simons expected to supply the pulpit. His death seemed likely to interrupt all these plans; but our extremity was God's opportunity.

Just then Rev. Frank Rogers Morse, D. D., pastor of the Tabernacle Baptist Church, Brooklyn, resigned after ten years of service. At a meeting held in the pastor's study by the Board of Trustees and the Advisory Committee, it was unanimously agreed to invite Dr.

Morse to supply the pulpit during the pastor's absence. He responded to the call. Large congregations gathered every Sunday. He conducted all the meetings during the week. He visited in many homes, and immediately found a large and warm place in many hearts. Upon the pastor's return it was decided to invite Dr. Morse to become his assistant in permanent work.

Dr. Morse was born in New Hampshire. He graduated from Dartmouth College in 1861, and from Newton Theological Seminary in 1865. His first settlement was at Cambridge, Mass. He afterward went to Lowell, later to Albany and Brooklyn, and finally to the Calvary Church. During his ministry he has baptized over one thousand persons. He has done during his pastoral life thus far a large amount of newspaper correspondence and general editorial work; also has frequently lectured before our institutions of learning upon theological, scientific and other subjects. Dr. Morse came to this church with the experience of years of successful pastoral labor, with ripeness of judgment, which comes from such experience, from the development of a noble character, and with the breadth of scholarship whose foundations were laid in college, and whose superstructure has gone

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up silently by scholarly tastes, wide reading, and careful thinking ever since. No truer friendship could exist than that which binds the pastor to his honored associate, and both of them in this sacred fellowship to the entire church. The pillar of cloud by day, and of fire by night, is going before these pastors and the church. Souls are constantly coming unto the obedience of Christ, and into the fellowship of the church. The banner over pastors and people is love, and with hearts uplifted for divine guidance and hands outstretched in constant labor, they are moving forward together for the glory of Christ, and for the salvation of men.



## General Notes.

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PEACE has always characterized the relation of the pastor to the people, and the people among themselves. The existence of an Advisory Committee, to which all matters of business are referred before they are introduced into a church meeting, has contributed greatly to the harmony which marks the history of the church. This Committee is composed of the deacons *ex officio*, and certain other brethren who represent the various social conditions, the different ages, and the several religious organizations in the church. No business whatever is introduced into the church except through the recommendations of this Committee; and no recommendation is made to the church until the Committee agrees unanimously upon that recommendation. The existence of such a committee, if properly chosen and properly directed, will give a Baptist church all the advantages which Presby-



terian organizations have, and still retain the church independence peculiar to our democratic form of church government. It would be easy to speak at great length of the advantages of such a committee. No church that has given it a fair trial would ever attempt to conduct its affairs without this wise provision. The deacons have always proved to be men of God, devoted to all the interests of the church, consistent in their lives, and loyal to the Word and Church of Christ. The trustees have borne many heavy burdens in connection with the building of the new church. Some of them have given for weeks or months more time to the work of the church than they have to their own private affairs, and they gave their money with marked liberality. It would be almost impossible to speak too emphatically of their devotion to the cause of Christ in connection with the financial and other interests of the Church.

The members of the choir never have considered themselves as rendering so much service simply for so much remuneration. The *quid pro quo* idea has never prevailed in this department of our work. The members of the choir have considered themselves as performing one of the most important parts of the service.

They have been inspired by a high purpose, and this purpose they have pursued with commendable zeal.

There has not been, during the present pastorate, a ripple on the surface of church life in connection with any of the organizations of the church. It has ever been the aim of the church to do its own work in the use of what are usually called the ordinary means of grace. Reliance has not been placed on the occasional visits of an evangelist, but every service has been considered, in a sense, as an extraordinary service. It is believed that every week, every service indeed, ought to bring forth its appropriate fruit. The net is thrown in the Sunday-school and in the church services with great frequency, and there is also constant fishing with its hook and line. Baptisms have occurred monthly for years, and sometimes more than once during the month. This has not been a revival church in the technical sense of that term, but it has been what has been called a *vival* church.

All objects of benevolence are presented, as a rule, by the pastor rather than by agents of the various societies. It is believed and taught that giving to the Lord is one of the highest forms of religious worship; that alms should be given as religiously as prayers are

offered. It is not possible in this paragraph to give a statement of all the methods of church work, but the general principle is here outlined.

The church has always been marked for its large number of students for the Gospel ministry. Seldom are there fewer than five or six, and sometimes as many as eight and ten, at one time in colleges or theological seminaries. The amount of money given during the past twenty years for this purpose alone is so large as to excite gratitude and inspire hope. The number of college graduates in the membership of the church is also worthy of comment. In almost any prayer-meeting graduates of half a dozen and more colleges can be found taking part in the exercises of the hour.

The church has usually been represented also by missionary workers in home and foreign fields. It has at the present time several members who are laborers in heathen lands. The monthly concert of prayer is observed, and the cause of missions—city, state, home and foreign—has a prominent place in all our efforts and prayers.

The number of ministers who are members of the church is unusually large. At the date of the last report of the Southern New York Baptist Association,


the number of ordained ministers in the membership of the church was sixteen. There are several licentiates. Several of these are engaged in literary work; others in connection with the work of home and foreign missions; and some as evangelists, laboring in different parts of the country. The pastor has often borne testimony to the help which he has received from these ministering brethren, and to the courtesy and affection which they show to one another and to him. This is not the church of the rich, neither is it the church of the poor. It is neither—because it is both. At God's altar, and in God's house, such distinctions ought not to be known. Here rich and poor meet together and learn that God is the maker, and offers to be redeemer, of both. This church, like Christ's religion, judges men not by what they have, but by what they are. Character, not condition, is the true criterion of men.

The church has striven to be loyal to the distinctive principles of the Baptist denomination. It has accepted the Word of God as its only rule of faith and practice, and it strives to bow to the authority of Jesus Christ as the only King in Zion.



## *The Present Condition of the Church.*

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N SUNDAY morning, May 18th, the twentieth anniversary of the pastor's settlement was observed with appropriate services. The text of his sermon was Gen. xxxi: 41—"Thus have I been twenty years in Thy house." The sermon emphasized some of the features of this ministry of twenty years, and reviewed some of the movements which have marked the religious history of these years in this city and in the county as a whole. The following facts were given:

The number of members in May, 1870, was 238. The number received by baptism in the twenty years is 1,250; by letter and experience, 1,223, making a total increase of 2,473. The number lost by death and dismissions by letter is over 800, leaving between 1,800 and 1,900 members to-day. The number of baptisms up to this date is greater than in any previous year. The total amount given for benevolent purposes during

the twenty years is not less than one and a half million dollars, and the net increase in members is a little over 1,600. During these twenty years the pastor has not lost a single Sunday through illness.

There have always existed, and still exist, the most pleasant relations between pastor and people. The trustees and deacons have always warmly co-operated with him in his work. The church was never more prosperous or more strongly united than now. The aim of all is to work for the Master. At present two missions are sustained, and the contributions of the church for benevolent and missionary purposes are large.

Among the membership are sixteen ordained ministers, six licentiates and several young men who are preparing for the ministry.

The Sunday-school has on its roll about sixteen hundred names, with one hundred and seventy-five officers and teachers.

Among the older members of the Board of Deacons is Mr. James H. Merchant, who served as Treasurer of the church for eighteen years, and who has held the position of Deacon for twenty years. Mr. Merchant has been with the church almost from the first, and



been closely identified with its life and growth to the present. He is still active and beloved of all for his unabating zeal and earnest devotion in every department of Christian work.

ORGANIZATION.

For so large a church the organization is very simple. The principle which animates every department is that of service for Christ and loyalty to the church, rather than of a narrow, partisan ambition for the exaltation of a single arm of the church. The following are the principal official positions, with their present incumbents:

*Officers of the Church:*—Rev. Robert Stuart MacArthur, D.D., Pastor, 358 West 57th Street. Rev. Frank Rogers Morse, D.D., Associate, 1495 Broadway.

*Deacons:*—James H. Merchant, William M. Isaacs, Ransom Parker, Edward Colgate, L. H. Blackman, William Bawden, L. A. Gould, L. C. King, Newell Bliss, H. L. Bean.

*Church Clerk:*—D. A. Haynes, 10 Wall Street.

*Trustees:*—H. C. Conger, W. A. Cauldwell, H. F. Randolph, E. B. Harper, David Mitchell, C. A. Saunders, E. H. Conklin, G. Benedict Frisbie, H. P. Porter.

*Treasurer of Board of Trustees:*—E. H. Conklin,  
34 Spruce Street.

*Treasurer of Benevolent Fund:*—H. W. Grimwood,  
160 Front Street.

*Treasurer of Fellowship Fund:*—Edward Colgate, 13  
East 69th Street.

#### SUNDAY-SCHOOL.

*Superintendent*, J. D. Squires, 57 East 76th Street.  
*Assistant Superintendent*, H. W. Grimwood, 160 Front  
Street. *Secretary*, F. M. Cooper, Potter Building.  
*Treasurer*, F. C. Aldrich, 72 Gold Street. *Librarian*,  
A. J. Gamble, 137 West 49th Street.

#### SOCIETIES.

*Women's Benevolent Society:*—President, Mrs. W. H.  
Isaacs.

*The Woman's Missionary Society:*—President, Mrs. R.  
S. MacArthur. Vice-President, Mrs. H. E. Stevens.  
Secretary, Mrs. Dr. Jackson. Treasurer, Mrs. H. C.  
Conger.

*Young People's Association*, 1889-90:—President, Datus  
A. Smith. Vice-President, J. Veile. Lady Vice-Presi-

dent, Miss Mary E. Ramsay. Secretary, Henry E. Stevens, Jr. Assistant Secretary, Frank Ward. Treasurer, Robert H. Seaton.

The present regular appointments are as follows:

*Sunday*.—Young People's Prayer Meeting, 10.15 A. M. Preaching Service, 11.00 A. M. Sunday-School, 2.45 P. M. (American, Chinese and Italian classes in the school.) Evening Service, 7.45 P. M.

*Monday*.—Young People's Prayer Meeting, 7.45 P. M. Ladies' Sewing Society, 10.00 A. M. Young Ladies' Mission Band every other week, 2.30 P. M.

*Wednesday*.—Before the last Sunday of each month the Advisory Committee meets, 7.45 P. M.

*Thursday*.—Women's General Prayer Meeting, 11.00 A. M. Young Women's Prayer Meeting, 3.30 P. M.

*Friday*.—Regular Church Prayer Meeting, 7.45 P. M.

*Saturday*.—Children's Mission Band, 10.00 A. M.

From May to September evening meetings at 8.00 P. M.

*Calvary Branch*, 68th Street, West of Boulevard:—Sunday-School, 9.20 A. M. Young People's Prayer Meeting, Tuesday, 7.45 P. M. Prayer Meeting, Thursday, 7.45 P. M.

*Calvary Branch*, 104th Street and Boulevard:—Sunday-School, 2.30 P. M. Preaching Service, Sunday, 10.30 A. M. and 7.30 P. M. Prayer Meeting, Wednesday, 7.45 P. M.

*Young Men's Guild*:—Guild House, 135 West 163d Street. Open every evening.



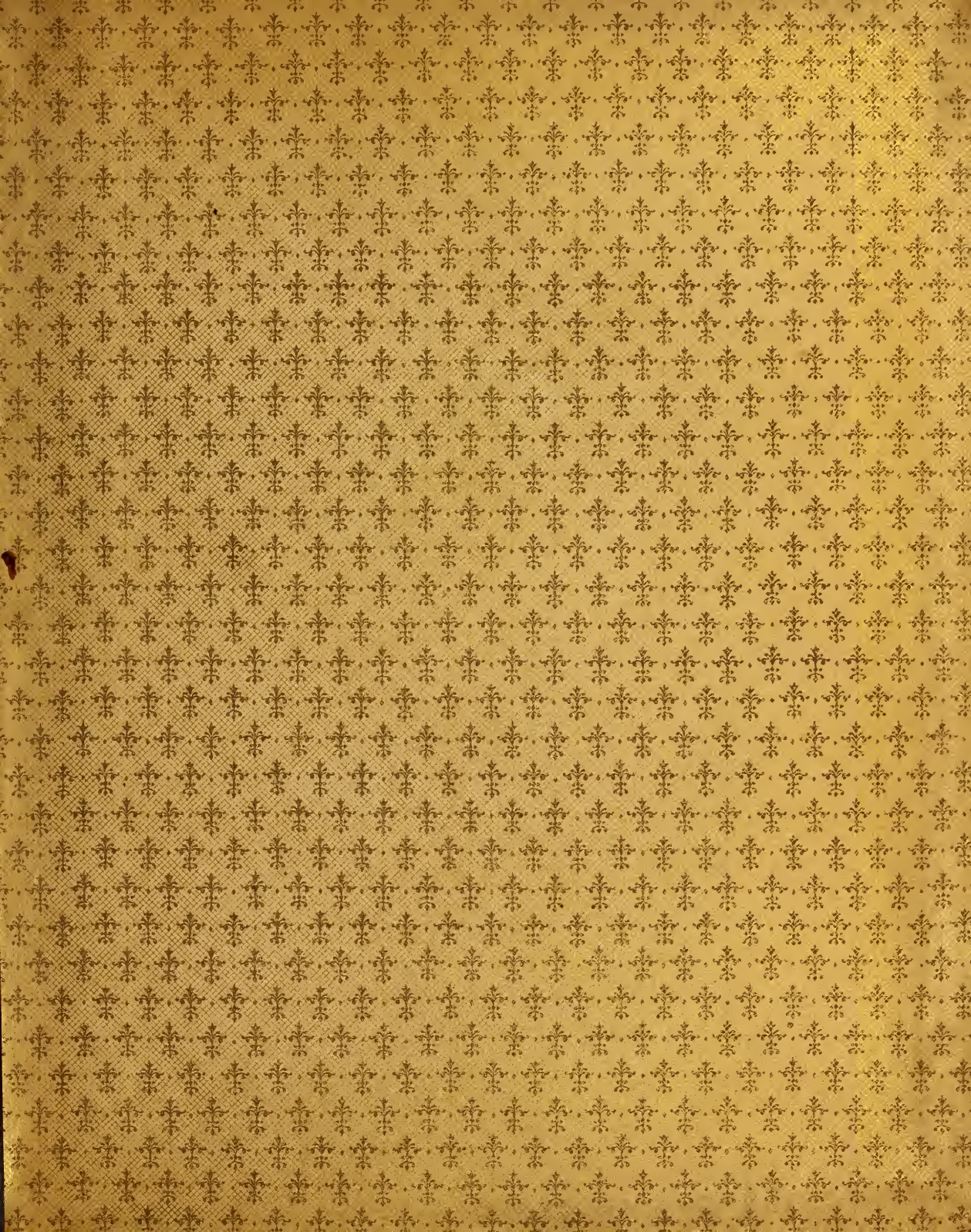














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